

"Let no man glory in his denomination; that is sectarianism: but let all men glory in Christ and practise brotherhood with men; that is Christianity."

# TOWARDS CHRISTIAN UNITY

By PETER AINSLIE

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This book is an earnest and fearless appeal for Christian Unity. It shows some of the things that have been done by the Association for the Promotion of Christian Unity in its dealing with the Episcopalians, Congregationalists, Presbyterians and others, and pleads for a united Church as the greatest need of these times and the only condition that will satisfy the genius and purpose of Christianity.

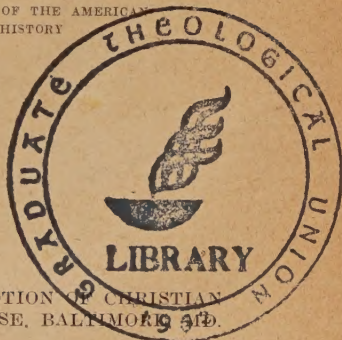


# Towards Christian Unity

By

PETER AINSLIE

PRESIDENT OF THE ASSOCIATION FOR THE PROMOTION OF  
CHRISTIAN UNITY AND MEMBER OF THE AMERICAN  
SOCIETY OF CHURCH HISTORY



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## A PRAYER FOR UNITY

Oh, Thou Father of love, permit us to join Thy league of pity. Then let us be ministers to each other irrespective of our creeds or Communions. We need their ministry; they need ours; and Thou art needing our combined ministries for the conquest of the world. Send us, O Lord, into closer fellowship with our brothers of other folds. Scourge all vainglory and bigotry out of our hearts and make us the true lovers of all who love Thee. Set us to be real helpers in the consummation of all Thy programme, and grant that we may hear our souls saying, "Not my will, but Thine, be done"—and saying it so loud that all our conduct shall be regulated by our soul's inner cry. Then shall we feel in our hearts that the league of pity is the great fellowship of God, through Jesus Christ our Lord. Amen.



TO

THE MEMORY OF GEORGE CALIXTUS,  
HUGO GROTIUS, RICHARD BAXTER, ED-  
WARD STILLINGFLEET, THOMAS AND  
ALEXANDER CAMPBELL, PHILIP SCHAFF,  
AND ALL OTHER APOSTLES WHO HAVE  
LABORED FOR RECONCILIATION IN THE  
CHURCH OF CHRIST.





## FOREWORD

**I**N the winter of 1915-16 I was housed with a severe illness. While gaining my way back to health I spent the time in the long days writing a story of my twenty-five years' pastorate in Baltimore, under the title "Working With God," making a book of 383 pages.\* Two chapters in that book deal with the subject of Christian unity. Requests have come from many sources that the two chapters be published in a booklet. From that suggestion I have taken the liberty to publish only parts of these chapters and have elaborated on the data collected in them, so that I am presenting this little book, which I hope will fully comply with the original requests and at the same time will bear a message of fraternity and catholicity both to the Disciples and to other Communions relative to the unity of the Church of God. The Association for the Promotion of Christian Unity does not hold itself responsible for any statement or opinion herein expressed. P. A.

*Christian Temple,  
Baltimore, Md., September 1, 1918.*

\* For sale by Seminary House, 504 N. Fulton Ave., Baltimore, Md.



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## CHAPTER I.

### PREPARATORY WORK

In these pages I desire to set forth briefly some recent and significant indications of approaches towards Christian unity, in which the Association for the Promotion of Christian Unity has largely shared. This organization had its inception in the work of Thomas Campbell, a Presbyterian minister of Washington, Pennsylvania, in 1809. He and his son, Alexander, of the Seceder Presbyterian Church, and Barton W. Stone and others in Kentucky, of the regular Presbyterian Church, led a movement for Christian unity, which separated them from the Presbyterian household because those times were not ripe for a movement which appeared so revolutionary. The Campbell movement had its origin in inviting all Christians to the Lord's Table and the Stone movement had its origin in union evangelistic meetings. Both men were tried for heresy by their respective Churches. But that was a century ago. Times have changed and such conditions could not be now.

Then, however, all the circumstances tended to separation and Alexander Campbell became the recognized leader of the new movement for Christian unity. Of him Bishop John F. Hurst, in his "Short History of the Christian Church," said:

"Few men have impressed themselves more profoundly on the religious life of their age than Alexander Campbell. His personality was of the most vigorous type, and for over a generation his name was a tower of strength over the whole United States. . . . He affirmed that 'Nothing ought to be received into the faith and worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament; nor ought anything to be admitted as of Divine obligation in the Church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament

Church, either in express terms or by approved precedent.<sup>2</sup> The laying down of this radical Puritan platform by this young man of twenty-two was an epoch-making event in the history of the American Church."

Against the advice and expectation of the leaders, the movement culminated in a distinct and separate Communion known as the Disciples of Christ or Christians with their colleges, their conventions, their missionary boards and their literature, thereby establishing in many instances a rival Communion and somewhat separating them from the interdenominational work, which gave the movement its origin and which the leaders had set out to do. This was disappointing and due to the intolerance of the times; however, they did not slacken in their advocacy of the necessity for the unity of Christendom. It is the genius of their message. Take Christian unity out of the message of the Disciples and their existence only adds to the enormity of the sin of division by making another division. They stand as a witness for the beliefs and practises of the New Testament Church as the way to the unity of the divided Church. Through their missionary organizations this testimony has been borne around the globe.

At the National Convention of the Disciples in Topeka, Kansas, in 1910, the Association for the Promotion of Christian Unity was organized. The convention of that year was particularly bitter and stormy over some petty changes in the constitution, which were infinitesimal by the side of the great issues of Christian unity. It was not thought wise to bring up the question for some definite move in Christian unity in such a stormy atmosphere. A conference of fifty leading men—ministers and laymen—was called in the First Christian Church. The conference was so pertinent that it was asked to be repeated an hour or so later and invite everybody. This

was done. The church building was crowded. Questions came freely from the floor. Many spoke at length. R. A. Long, president of the Christian Board of Publication at St. Louis, offered to give \$20,000 in the publication of literature for this cause. Later he decided to reduce it to \$10,000, giving us the right to draw on it for conference expenses and other purposes. A committee was appointed to devise some plan of conserving the purpose of the conference. They recommended a permanent organization in the interest of Christian unity, calling it "The Council on Christian Union,"\* which was to make more emphatic the purpose of the Disciples of Christ and to re-emphasize the ideals of Thomas Campbell as expressed in his "Christian Association of Washington" in 1809. Later the name of the organization was changed to the "Association for the Promotion of Christian Unity." Its purpose as expressed in its constitution is "*To watch for every indication of Christian unity and to hasten the time by intercessory prayer, friendly conferences and distribution of irenic literature, 'till we all attain unto the unity of the faith.'*" Under these principles the work of the Association has been done. Therefore the Association for the Promotion of Christian Unity is an attempt to keep to the front the message for the unity of the Church by a return to the beliefs and practises of the Church in the New Testament times. Although the Association is the youngest board among the Disciples, being organized in 1910, it is really the oldest board in their history, having its inception in the work of Thomas Campbell in 1809, followed by his son, Alexander.

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\* The Commission of the Council, including the officers, recommended for the first year by the committee on nominations, was as follows: Peter Ainslie, Baltimore, Maryland, President; A. C. Smither, Los Angeles, California, Vice-President; F. W. Burnham, Springfield, Illinois, Secretary; E. M. Bowman, Chicago, Illinois, Treasurer; Will M. Bell, Des Moines, Iowa; M. M. Davis, Dallas, Texas; J. H. Garrison, St. Louis, Missouri; W. T. Moore, Eustis, Florida, and I. J. Spencer, Lexington, Kentucky.

The greatest weakness of Christianity lies in its unfriendly divisions, because the motive of Christianity is love. Unfriendly divisions indicate the deterioration of love. In its rightful strength the Church has the greatest task of all time to overcome the world; in the weakness of division this cannot be done. Christianity has been proclaimed for nineteen hundred years and yet there is not a nation on the globe, the majority of whose citizens are identified with the Church, not to speak of that great multitude that are mere nominal members, leaving the real active Church in the far minority.

Why does this condition exist? Either the programme of God was not to save the world in this dispensation, but simply to gather out of it an elect Church for the task of saving it in the next dispensation, as in the dispensation before He gathered out of all the nations an elect nation from which should come the Messiah; or His plan was to have the whole world evangelized in this dispensation as expressed in the commission which Jesus gave to His disciples and, this not having been done, indicates that something is fundamentally wrong with the Church. Jesus said, "Every city or house divided against itself shall not stand" (Matt. 12:25). Can the Church divided by impassable barriers stand at its task? This is a question that must challenge every Christian, as must the other question, Can a divided Church be spiritual? The Apostle Paul said it could not be: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (I Cor. 3:1-4). What Paul



wrote to the church at Corinth is eminently appropriate today. Neither I nor my brethren in the various divisions can attain to spirituality, however much we in many Communions may desire it, so long as the Church of which we are parts is torn by long-established divisions, so that its scandal is generally regarded with complacent approval.

The Church has put religion into definitions. So there is a multiplicity of definitions dealing with this, that and the other, all of which are of secondary consequence, but making it very much easier to be a Christian than Christ's method of putting religion into human conduct, when He said, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). This badge of discipleship has been lost—lost so long that many think the quest for its recovery is not worth the task. Whatever others may think, in the light of the teachings of Jesus and His apostles, the greatest issue of these times is the unity of Christendom. It was His prayer: "Father . . . I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me" (John 17:21).

More depends upon the answer to this prayer than upon any other one thing in the history of the world. This consummation must come as sure as blossoms come to the flowers and the fruit to the trees. It is a biological necessity. Its surety gave lustre to the vision of Paul when he wrote: "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up

in all things into Him, who is the Head, even Christ" (Eph. 4:13-15).

The over-knowledge of the Church has choked its growth. It claims to know too much. Agnosticism is not a very popular word in Christian circles, but there must come a Christian agnosticism in the face of ultimate problems which we can never solve to drive us away from our cheap explanations until we find a vital faith in God and the power of a crucified love. Such is the task and every other field of research is of secondary consequence so long as faith, hope and love are the primary elements in human character.

One must not attempt to clean before his neighbor's door until he has attempted to do some cleaning before his own door. Long ago Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3). In recognition of this great principle, before sending a message to other Communion or making any approach to them, the Association for the Promotion of Christian Unity sent forth a message to their own Communion under the title, "A Plea for Charity and Unity Among Ourselves," which is as follows:

"Dearly Beloved Brethren: At our National Convention in Topeka, Kansas, a council on Christian union was formed, as you are aware, to give special emphasis to the imperative need of that unity among the believers in Christ for which He prayed, and also to make known to the Christian world in a fraternal way the basis on which we have been seeking to realize such unity, and to solicit from others any additional contribution which they may be able to make toward the solution of this great and pressing problem. The Commission appointed by said Council to carry out these purposes, together with other brethren equally interested with us, whose names are hereto attached, feel, when we come to face the magnitude of the task assigned us and the great interests involved, that it is only by your united prayers with ours that God may grant us freely His wisdom and grace, that we

can hope to accomplish any large and enduring results. We are sure that you agree with us in the conviction that it is only as we approach this great and holy undertaking in the spirit of humility and of unselfish devotion to the interests of Christ's Kingdom that we can hope to have Divine assistance. We do, therefore, most earnestly recommend that we all search anew our hearts and ask God to help us to put away any purpose or motive which any of us may have cherished which is not in accord with the mind of Christ and with His great desire for the unity of His followers. If, while pleading the cause of unity with our brethren of other religious bodies, we have sometimes failed to be sufficiently careful in avoiding causes of alienation among ourselves; if, in our zeal for certain truths, as we apprehend them, we have not been sufficiently mindful of the rights and feelings of others who have differed from us; if we have been uncharitable in our judgments of each other, and thus have weakened the bond of unity binding us together, ought we not, at a time like this, when great opportunities are before us and when great responsibilities are resting upon us, to rise above these weaknesses to which we are all subject, and seek to enkindle on the altar of our hearts the fires of mutual love and of devotion to our Lord, whose holy cause we are seeking to advance?

To this end, which seems to us essential for a more aggressive and effective propaganda of the plea for unity in Christian work, we recommend:

(1) That we neglect not to pray fervently for one another and especially for those who, for any reason and to any degree, may be estranged from us.

(2) That those having divergent views on current practical questions hold fraternal conferences with the view of harmonizing their differences and agreeing upon some common line of action. In these face-to-face and heart-to-heart conferences we shall be better able to see eye to eye than by arguing our differences at long range.

(3) That we abstain from all newspaper controversies in which each other's motives are assailed, and conduct our discussions, when they seem to be necessary, in a judicial and fraternal way, which will lead to greater kindliness and confidence.

(4) That we ask our editors and publishers, to whose papers we acknowledge our indebtedness for effective service in advancing all our common interests, to withhold from the pages of their journals all communications, the effect of which might be to create ill feeling and division; and that they lend their great influence to the things which make for

peace and unity among ourselves, to the end that we may more perfectly illustrate the union we are commending to others.

(5) That all our ministers be urgently and affectionately requested to keep prominently before the Churches to which they minister the plea for the unity of God's people, and to cultivate the spirit of unity and of fraternity among themselves and with their religious neighbors, working with them in all matters of common interest, so far as they can do so without compromising their own convictions of truth and duty. In this way our ministers and local Churches everywhere can aid most effectively the Commission on its propaganda in behalf of Christian union.

(6) We would further recommend and urge upon our ministers and Churches the importance of deepening the spirit of reverence and devotion in our lives, and of so conducting the public worship that this spirit shall be manifest in our religious assemblies, and that they earnestly seek, both by teaching and example, to impress upon all who attend the public worship the spiritual value of such quiet and orderly behavior as becometh the House of God, and as is fitting to the recognition of His presence. We are persuaded that this spirit of reverence and devotion has a very vital connection with the cause of unity among ourselves and among others.

(7) That brethren everywhere be steadfast and cease not to teach, preach, obey and glorify Jesus as Lord of all and the only foundation and center of Christian union. 'He is our peace.' If He be lifted up He will break down every 'middle wall of partition' and will draw all men unto Himself. If preached and followed fully and in singleness of heart He will create Christian union and will bring the world to believe and worship Him. Only in and through Him can Christian union be realized.

We feel, dear brethren, that these suggestions and recommendations, which we very humbly and prayerfully submit to you, will find a ready response in your hearts and that you will co-operate with the Commission in the ways indicated, and in all other ways which may commend themselves to your judgment, for the advancement of that cause which lies so near to the heart of our Lord and Master.

Sincerely praying that God, in His goodness, may endue us with such fullness of grace and truth that we may meet worthily the demands of the times in which we live and all the opportunities which are ours, we beg leave to subscribe ourselves.

Your brethren in Christ,



Peter Ainslie, *Chairman*, I. J. Spencer, A. C. Smither, E. M. Bowman, W. T. Moore, Hill M. Bell, M. M. Davis, J. H. Garrison, F. W. Burnham, *Secretary*.

Members of the Commission.

We, the undersigned, join the members of the Commission, representing the Council on Christian Union, in recommending to the favorable consideration of the brethren the important matters presented in the foregoing letter:

J. W. McGarvey, C. L. Loos, Z. T. Sweeney, P. C. Macfarlane, F. D. Power, George A. Miller, B. J. Radford, J. B. Briney, W. F. Richardson, C. S. Medbury, A. McLean, I. N. McCash, J. H. Mohorter, G. W. Muckley, N. S. Haynes, J. H. Gilliland, P. H. Welshimer, Finis Idleman, A. L. Orcutt, Mrs. M. E. Harlan, Mrs. N. E. Atkinson, Mrs. A. R. Atwater.

Two years later, 1912, at the National Convention of the Disciples in Louisville, Kentucky, the Commission was increased to twenty-five members,\* retaining nine, as originally provided, as the Committee on Direction. In 1917 four distinct commissions were organized out of the twenty-five commissioners, which systematically covered the field that the Association has been called to occupy in these years. These commissions are Commission on Christian Unity, dealing with Christian unity in general and consisting of nine members; Commission on the World Conference on Faith and Order, consisting of twenty-five members; Commission on Federation, consisting of five members; and Commission on International

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\* The Commission elected by the National Convention at Kansas City, October, 1917, is as follows: Peter Ainslie, Baltimore, Md., President; Carey E. Morgan, Nashville, Tenn., Vice-President; F. D. Kershner, Cincinnati, O., Secretary; H. C. Armstrong, Baltimore, Md.; E. B. Bagby, Washington, D. C.; F. W. Burnham, Cincinnati, O.; I. S. Chenoweth, Philadelphia, Pa.; Finis S. Idleman, New York, N. Y.; Z. T. Sweeney, Columbus, Ind.; B. A. Abbott, St. Louis, Mo.; E. M. Bowman, New York, N. Y.; C. M. Chilton, St. Joseph, Mo.; J. H. Garrison, Claremont, Cal.; J. H. Goldner, Cleveland, O.; F. A. Henry, Cleveland, O.; T. C. Howe, Indianapolis, Ind.; W. P. Lipscomb, Washington, D. C.; R. A. Long, Kansas City, Mo.; C. S. Medbury, Des Moines, Iowa; C. C. Morrison, Chicago, Ill.; W. C. Pearce, Chicago, Ill.; A. B. Philputt, Indianapolis, Ind.; E. L. Powell, Louisville, Ky.; W. F. Richardson, Los Angeles, Cal., and I. J. Spencer, Lexington, Ky.

On June 1, 1918, a change was made in the secretaryship of the Association, at which time H. C. Armstrong, Baltimore, Md., became Secretary.

Friendship, consisting of seven members.<sup>†</sup> The Association has been regularly incorporated under the laws of the State of Maryland, under date of March 30, 1914, renewed in 1917, and is prepared to receive offerings, bequests and such contributions for its running expenses and endowment as will enable it to serve in the most satisfactory capacity, especially in round-table conferences and in world-wide distribution of irenic literature, by which the whole Church may be quickened in its passion for the fulfilment of the prayer of Jesus: "Father . . . I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me" (John 17:21).

In "The Churches of the Federal Council,"\* edited by Charles S. Macfarland and copied in "Origin and History of the Federal Council,"† by Elias B. Sanford, appears the following statement regarding the Disciples:

"Agreeing with evangelical Christians on the great fundamentals of our common faith, the Disciples sought a basis for union by eliminating those things as tests of fellowship about which we differ and by uniting on those things on which there is a universal agreement. So their message had nothing to do with the formation of a new creed, even if the new movement did develop into a new Communion against their wishes. They sought to embrace the great catholic principles upon which all Christendom was agreed. They believed that conformity to those principles would lead believers out of the confusion of denominationalism into the peace of a united Christendom.

"The catholicity of their message may be summed up under five heads:

"(1) *The catholic name.* They recognized Christians among

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† The chairmen of the four commissions are: Commission on Christian Unity, dealing with Christian unity in general, President of the Association; Commission on the World Conference on Faith and Order, F. W. Burnham, Cincinnati, Ohio; Commission on Federation, Finis S. Idleman, New York City; Commission on International Friendship, F. D. Kershner, Cincinnati, Ohio.

\* Published by Fleming H. Revell Co., New York.

† Published by The S. S. Scranton Co., Hartford, Conn.

Episcopalians, Presbyterians, Roman Catholics, Baptists, Methodists, Lutherans and all others who confess Jesus as Lord and Saviour, but these names were divisive and perpetuated division, which appeared to be in opposition to the prayer of Jesus and the teachings of the New Testament writers. Even the name Roman Catholic was not catholic, for the term 'Roman' destroyed its catholicity and made it provincial; neither was the Holy Catholic Church a proper designation, 'catholic' not being a noun but primarily an adjective. The Scriptures furnish the only catholic names for believers, and these are, for the individuals, 'Christians,' 'Disciples,' 'Disciples of Christ,' 'Friends,' etc., and for the organization, 'Churches of Christ,' 'Church of God,' 'the Church,' 'Christian Church,' etc. So to the Disciples there were no other names to wear but the catholic names of the Scriptures, which all believers and Churches used in a secondary sense. The Disciples sought to make their use primary and so they have worn no other names and have urged other believers to do likewise.

"(2) *The catholic creed.* All the Communions had separate creeds. The Presbyterians had their Westminster Confession of Faith; the Episcopalians had their Thirty-nine Articles; the Methodists had their Articles of Religion and Discipline; the Baptists had their Philadelphia Confession of Faith, etc. It was not a question whether these creeds taught truth or error. They were master productions and registered thought, but they were divisive and not catholic. Presbyterians would not accept the Thirty-nine Articles, nor would the Baptists accept the Methodist Discipline. For the Disciples to have sought to introduce a compromise creed would have been the height of folly. They were seeking for a union basis on catholic principles. So they went back to the beginning of the Church, when the simple creed was the confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to Him. To those expressing a desire to follow Christ they did not ask so much *what* they believed as *whom* they believed. Consequently every person deciding for Christ was asked to affirm publicly his belief in Jesus as the Christ, the only begotten Son of God, implying his commitment to Him as Lord and Saviour. This was catholic ground, for all believers accepted the fact of Christ. So the Disciples gave their allegiance to the simple creed that expressed faith in and obedience to Jesus Christ and they sought to have all believers to do the same.

"(3) *The catholic book.* Every Communion accepted the Scriptures as containing the Word of God. Upon this there was no dissent, but the various Communions had their sys-

tems of theology as tests of fellowship and these were divisive and destructive to the peace of the Church. These systems of theology could be made schools of thought and against this the Disciples made no dissent, but to make them tests of fellowship was provincial and opposed to catholicity. Since all agreed upon the Scriptures, why could not the Scriptures alone be sufficient? They appeared to have been largely so for the early Church. Why should not they be for the Church in modern times? Besides, the distinctive message of Protestantism was justification by faith, sole authority of the Scriptures, and the right of private interpretation. The Disciples, believing heartily in these principles, pushed them to their ultimate conclusion and consequently beyond Protestant creeds and systems of theology, claiming the Scriptures to be sufficient for the rule of Christian life, which was expressed in the phrase of Chillingworth: 'The Bible and the Bible only is the religion of Protestants.' Again they were on catholic ground, and taking the Scriptures as their only book of authority they sought to persuade others to take this catholic book as their sole authority.

"(4) *The catholic mode of baptism.* The Campbells, Stone and others in the early history of the Disciples were pedobaptists, but they had committed themselves to a catholic policy for the union of the Church. They had a hard struggle on the baptismal question, for all their training was in the principles of pedobaptism. But finally seeing no other course for peace in the Church than to take that mode of baptism which is recognized by all Christians, they were rebaptized by immersion and forthwith urged all believers who sought for Christian union to adopt this mode of baptism.

"(5) *The catholic brotherhood.* Thomas Campbell had affirmed that division among Christians is a horrid evil: 'It is antichristian, as it destroys the visible unity of the body of Christ as if He were divided against Himself, excluding and excommunicating a part of Himself. It is antiscipitural as being strictly prohibited by His sovereign authority and as a direct violation of His express command. It is anti-natural as it excites Christians to condemn, hate and to oppose one another who are bound by the highest and most endearing obligation to love each other as brethren, even as Christ has loved them.' With this conception they sought for wider fellowship than any Communion allowed, although sometimes they faltered here, but the ideal ever remained in the minds of the leaders. Jesus had said, 'By this shall all men know that ye are My disciples, if ye have love one to another.' To love the brotherhood and that brotherhood to be confined to the members of one Communion, was opposed to the prin-



ciples of Christ, but the brotherhood includes all who love our Lord Jesus Christ in sincerity and obey His commandments, irrespective of denominational name or creed. It was a catholic fellowship that had in it the prophecy of the union of the divided House of Christ and bore fraternal greetings to all Christians.

"With this message of evangelical catholicity and Christian fraternity the Disciples pleaded for Christian unity and advanced with this as the chief ensign upon their banners. They felt that these things must be said. There could be no other apology for their separate existence. While these utterances are now being made by many in the various Communion, however, in the days when the Disciples had their beginning no Communion would tolerate this proclamation."

Time changes conditions. A new spirit is abroad today. Christians everywhere are friendly to the idea of a united Christendom. Instead of relaxing, the Disciples should redouble their efforts. George Calixtus, Hugo Grotius, Richard Baxter, Edward Stillingfleet, Thomas and Alexander Campbell, Philip Schaff\* and other apostles of reconciliation in the Church of Christ longed for this day and the message for unity must be carried into every quarter of the Church until there shall be a universal awakening for peace among all Christians.

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\* George Calixtus, Professor in the University of Halmstadt, was a pioneer in the cause of Christian unity. He proposed as the summary of the minimum required for salvation that which is expressed in the Apostles' Creed. Hugo Grotius lent his great intellect in working for union between Roman Catholics and Protestants. Richard Baxter preached constantly on Christian unity, affirming, "If all Christians were reduced to a holy concord it would do more to win the heathen world than all other means can do without it." Edward Stillingfleet in his "Irenicum" said, "For the Church to require more than Christ Himself did, or make the condition of her communion more than our Saviour did of discipleship, is wholly unwarranted." Philip Schaff was the great voice after the Campbells, calling the American Church to unity.

## CHAPTER II.

### DEALING WITH THE CHRISTIAN UNITY FOUNDATION OF THE PROTESTANT EPISCOPAL CHURCH

In the summer of 1910 a voluntary and unofficial organization of Episcopalians was established in New York City with the purpose of promoting Christian unity by research and conference, under the title "Christian Unity Foundation." With donations to the amount of something less than \$40,000, they began their task. Through the Association for the Promotion of Christian Unity the Disciples were the first to come in conference with this Episcopal organization. We spent two days together in New York City as their guests. There could not have been a more gracious presiding officer than Frederick Courtney, Bishop in the Episcopal Church, and Arthur Lowndes, Rector in the Episcopal Church, the Secretary, was likewise very courteous. Someone may say that these little courtesies do not amount to much. I dissent from any such opinion. It always pays to be a gentleman. If it be looked into with care it will be found that one of the largest elements entering into the causes of our divisions has been ungentlemanliness.

One of the scandals of the divided Church has been a disposition in the various Communion stubbornly to bear false witness against each other in the attempt to show that all are wrong but one. Of this all Communion have been guilty. But this conference with the Christian Unity Foundation marked a new epoch in the approach of one Christian body to another. They decided to write and publish at their own expense, under the title "Study Number One," a statement of the doctrines and status of

the Disciples in the United States. It was so courteous and fair that it met with general approval among the Disciples and was used among the tracts distributed by their home missionary board at Cincinnati, which is called the American Christian Missionary Society. Individuals here and there have given a proper and fair setting to other religious bodies than their own, but this is the first time to my knowledge that an organization of one Communion has sent forth with its imprint and at its expense a true and frank statement of another religious body than its own. The time has come when all Communions must rival each other in such good works rather than in the scandalous practise of bearing false witness against each other. This interesting tract is presented on the next pages as a contribution to the larger spirit that must characterize the Church before unity can come. This tract is presented here just as it was published by the Christian Unity Foundation.



# Christian Unity Foundation

STUDY NUMBER ONE

DISCIPLES OF CHRIST



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*This Study of the DISCIPLES OF CHRIST, prepared by the Secretary of the FOUNDATION, is published as the first of a series which the CHRISTIAN UNITY FOUNDATION hopes to be able to issue from time to time, on the different Religious Bodies in the United States. The Study has been read by some prominent Disciples who have stated that it is a correct presentation of their position.*

## THE DISCIPLES OF CHRIST

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### A Brief Statement of their Doctrines and Status in the United States

The Disciples of Christ owe their origin to the preaching of Thomas Campbell and his son, Alexander. Thomas was born in County Down, Ireland, February 1, 1763. His father had been in early life a Roman Catholic, but afterwards became an Anglican, but Thomas became a member and minister of the Seceder branch of the Presbyterian Church. His son, Alexander, was also born in Ireland, September 12, 1788. The opening days of the nineteenth century was a period of division and secessions among the Presbyterians. Thomas Campbell, from the first, saw that the great hindrance to the conversion of the world to Christ was in the divisions of Christendom. He endeavored to further the cause of reunion at home by pleading for a union of the Burghers and Anti-Burghers in Ireland. In 1804 he prepared propositions for union and they were presented to the Synod at Belfast, but though there was apparently an unanimous desire for union, the measure failed. This failure produced on the mind of his son, Alexander, a deep and lasting impression. His physicians having recommended Thomas Campbell to take a sea voyage he came to America in June, 1807, and being so much pleased with the New World he decided to remain there permanently and sent for his family. They sailed from Londonderry in 1808, but were wrecked off the Hebrides. This necessitated the postponement of the journey, and young Alexander stayed about three months in Glasgow and here he came under the influence of the Haldane Brothers. Meanwhile his father had been cordially received in America by the Presbyterians and given a charge in the Presbytery of Chartiers in Western Pennsylvania.

Here in a preparation sermon for the Holy Communion he invited all, without regard to their religious differences, to come to the Holy Communion. For this he was tried before the Presbytery and censured. He appealed to the Associate Synod of North America. When called upon, Thomas Campbell made an address which made such an impression on his hearers that the Synod set aside the judgment of the Presbytery and released him from censure. The general feeling against Mr. Campbell, however, was so strong that he formally renounced his ministry, and associating several persons

with him formed an organization called "The Christian Association of Washington, Pa."

That all might understand the principles of his Association, a "Declaration and Address" was published. This address has been described as an "earnest appeal to evangelical believers to come together in aggressive Christian work, by a return in faith, in ordinance, and in life, to the religion of Christ as described on the pages of the New Testament." The tenth proposition dwells on the evils of divisions among Christians. It declares that division is "antichristian, as it destroys the visible unity of the body of Christ; as if He were divided against Himself, excluding and excommunicating a part of Himself. It is antisciptural, as being strictly prohibited by His sovereign authority; a direct violation of His express command. It is anti-natural, as it excites Christians to contend, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ loved them. In a word, it is productive of confusion and of every evil work."

The Disciples therefore started out with the re-union of Christendom as their main purpose. This is a feature, peculiar, I think, to this body of Christians. As far as I know, no other denomination so explicitly took this ground. Thomas Campbell applied to the Synod of Pittsburgh for admission with his association. This resulted in an unfortunate controversy, and as the result, the association was forced, very reluctantly, to organize itself into an independent religious organization known as the "First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pa."

Alexander, the son, came over with the family in the fall of 1809. As a result of his studies, he came to the conclusion that immersion was the Scriptural mode of baptism, and consequently, on June 12, 1812, Thomas Campbell and his wife, Alexander Campbell and his wife, and other members of the family, were immersed by Luce, a Baptist minister.

In 1813 the Brush Run Church formally became united with the Redstone Association of Baptist Churches. But the Baptists as a whole did not welcome the new members whose orthodoxy in the Baptist Faith they much questioned. In fact, an effort was made to bring Alexander Campbell to trial for heresy, on account of a "sermon on the law" preached by him in 1816. The Campbells were never expelled from the Baptist Communion. They left the Redstone Association and joined the Mahoning Association. The followers of the Campbells became known as "Christians" or "Disciples of Christ." Their local organizations were termed "The Chris-



tian Church" or "Church of the Disciples" or "Disciples' Church," usually, however, the legal title was the "Church of Christ at such and such a place."

The Disciples of Christ have always been foremost in their advocacy of Christian union. As one of their writers has said, "There is not a word in the New Testament on the subject of Church Union, but there is much about Christian Union." In reply to the overtures of our bishops in 1887 the Disciples made a formal reply that while they could not agree to everything in the Declaration, yet they did most heartily hope for a "brotherly conference," and then they went on to state what, in the light of the investigations and experiences of three quarters of a century, they deemed essential to Christian Unity.

"The Holy Scriptures are the only *catholic* rule of faith and discipline. On no other platform can the scattered hosts of spiritual Israel be restored to unity. The 'Historic Episcopate' or 'the principles of unity exemplified by the undivided Catholic Church *during the first ages of its existence*,' will not be accepted by the various 'divided branches of Christendom' as *essential* to Christian Unity, or as binding on the conscience. Nothing less authoritative than a *thus saith the Lord* will be universally recognized as *essential* to Christian Unity or as binding on the conscience. The history of the early Christian centuries may have a universally admitted value as illustrating or confirming Scripture; but as *essential* to union in Christ no historical teaching outside of the inspired books will be universally, or even generally, accepted by the divided branches of Christendom. For instance: if parochial or diocesan episcopacy, or an order of priesthood in the church other than that 'royal priesthood' which belongs to all believers, is set forth in the New Testament Scriptures as of divine authority, then *collateral* evidence of such forms of episcopal government and such order of priesthood may be brought from the history of 'the undivided Catholic Church during the first ages of its existence,' and such testimony of a 'Historic Episcopate' would doubtless be allowed to have its just weight. But a basis of union involving anything as essential other than what is contained in the revealed Word of God we regard as utterly impracticable.

"What we have said of the testimony of the early Christian centuries may also be said of what is styled the Apostles' Creed, the Nicene Creed, and all other human creeds. Nothing less authoritative than God's Word should be regarded as beyond the reach of 'compromise or surrender.' 'Hold fast the form of sound words which thou hast heard of me,' said the inspired Paul to Timothy. No form of uninspired

words, however admirable in the estimation of multitudes, can be insisted on as beyond 'compromise or surrender,' without placing an insuperable obstacle in the way of 'the restoration of unity among the divided branches of Christendom.' If any 'statement of the Christian faith' should at any time be deemed necessary, not as a bond of fellowship, but for public information or to condemn prevalent errors, we respectfully submit that Christians of today can put such statement in a form much better suited to the people of this generation than the Nicene formula, which had birth out of the controversies of that time, and came into being under conditions which not only do not now exist, but which are not so much as known to the great majority of professed Christians of the present time. \* \* \* \*

"(1) That the original, inspired creed—that and that alone which was required to be believed and confessed by all who sought membership in the Church of God—had but one article, viz., 'JESUS IS THE CHRIST, THE SON OF THE LIVING GOD.' That which justified and saved, and held all the saved in one blessed fellowship, was not assent to a system of doctrines, a formulation of speculative opinions and theories, or a form of church government, but faith in Jesus the Messiah, the Son of God; faith in a divine person, love of a divine person, absolute and entire personal surrender and committal, in conscience, heart, and life, to a divine person—this was the requirement, the only requirement, laid on those who sought salvation and entrance into the fellowship of Christians. This is a *divine* creed, which can be neither compromised nor surrendered. Everything that is not legitimately involved in this one article of faith concerning the Christhood and divinity of Jesus, as a test of fitness, on the score of faith, for admission to membership in the church, not only may be, but ought to be, surrendered.

"(2) That all who confessed this faith in the Lord Jesus were admitted to Christian fellowship in an immersion of water into the name of the Father, and of the Son, and of the Holy Spirit. And only such were admitted. We would say, therefore, that those who thus accepted Jesus as their Lord and Saviour, and were thus immersed, were, in the apostolic age, members of the Church of God; or to use the language of the Declaration, 'members of the Holy Catholic Church.' The church of apostolic times acknowledged 'one Lord, one faith, one baptism;' and these were among the *essentials* of Christian unity.

"(3) That those who were thus added to the church were continued in fellowship *so long as they walked in the commandments of Jesus*. Obedience to the Lord Jesus—in other

words, *Christian character*—was the test of fellowship in the church. If any one denied the Lord that bought him, or refused to honor him by obedience to his commandments, he was to be condemned as unworthy of Christian fellowship. But so long as one cherished faith in the Son of God and kept his commandments, he was entitled to a place among the children of God. If he was *right concerning Christ*, though he might be wrong about many things, it was presumed that Christ would bring him right about everything essential to spiritual life and enjoyment. And if he was not right as to his faith in and obedience to Christ, however free from error in other respects, his unbelief and disobedience formed an insurmountable barrier to the fellowship of Christians.

"It will be seen that this is *catholic* ground. 'The Holy Scriptures of the Old and New Testaments as the revealed Word of God' is catholic. This cannot be said of any creed of human compilation.

"Faith in Jesus as the Christ, the Son of God, is catholic. It is the faith of all who accept the Old and New Testaments as the revealed Word of God.

"The immersion of believers into the name of the Father, and of the Son, and of the Holy Spirit is catholic. No one disputes that the believer is a proper subject of baptism, while there is serious and widespread controversy over the admission of infants to that ordinance. All admit that the immersion of a proper subject is valid baptism, while there is endless controversy over sprinkling and pouring.

"Disciples of Christ, Church of God, Churches of Christ—these are catholic. All evangelical parties claim these designations, and complain of any exclusive appropriation of them; while Episcopalian, Presbyterian, Baptist, Methodist, etc., are party names which can never be universally approved.

"Here, then, we stand on unsectarian ground, where, it seems, if anywhere, we find the *essential* principles of Christian unity, which cannot be compromised or surrendered."

Thomas Campbell died at Bethany, Va., December 7, 1854, and Alexander at the same place, March 4, 1866.

The Disciples of Christ have never, so far as I am aware, set forth any confession of Faith, or definite statement of their belief. The nearest approach to it, that I have seen, is this one taken from one of their organs:

"The principles of the Christian Church are today what they were a century ago in the beginning of the movement, for though there have been changes in denominational attitude during the last century, the reunion to be desired

is as yet unrealized. These principles may be cited as follows:

1. "The unity which existed in the New Testament Church, and which Christ prayed might continue to exist.

2. "The rejection of all human creeds as authoritative and for the restoration of the Bible, and the Bible alone, as the only authoritative rule of faith and of practise.

3. "The rejection of all party names in religion, and the use of those common names which suitably describe all the followers of Christ—as Christians, or disciples of Christ, or churches of Christ—thus giving pre-eminence to Christ in all things.

4. "The restoration of the New Testament creed or confession of faith, namely, the old confession of Simon Peter on which Jesus said he would build his church, 'Thou art the Christ, the Son of the living God.'

5. "The restoration of the two ordinances of Christianity, baptism and the Lord's Supper, to their original place and meaning.

6. "The restoration of the New Testament method of evangelization through the simple preaching of the gospel of Christ, and the baptizing of penitent believers, who signify their willingness to confess the Lord Jesus and to walk in obedience to his commandments.

7. "The organization of baptized believers into local congregations or churches, which have the right of self-government in all subjects that pertain to their local welfare—with the two classes of local officers recognized in the New Testament as bishops or elders and deacons.

8. "For the manifestation of the spirit of unity by co-operation with other followers of Christ.....in so far as this may be done without sacrificing any truth or principle which its mission is to emphasize."

The Disciples celebrated the centennial of their existence at Pittsburgh in 1909, when, it is said, over 30,000 of their members were present.

In conclusion let me say that I endeavored to sum up their chief characteristics in the following five points. I submitted them to a leading minister of their organization for his criticism and in reply he wrote me, "The five points you have drawn up are well expressed."

I. Veneration of the Holy Scriptures, both of the Old and New Testament, but regarding the New Testament as the book of authority.

II. Insistence on the Divinity of our Blessed Lord and on the operation of the Holy Spirit.

III. Immersion in Baptism (to which our Prayer Book gives the preference).

IV. Celebration of the Holy Communion every Sunday insisted upon (long before the revival in our own Church).

V. Foremost of all Christian Bodies in the advocacy of Union, and requiring no other requisites than those which can be proved out of the words of our Lord.

We come now to the question of the present status of the Disciples. To understand this, I present statistics compiled from the United States Census of 1910, showing the comparative strength of the Disciples and our own Church in every State. At the end I have given some figures taken from the tables prepared by Dr. Carroll in his "Statistics of the Churches of the United States, 1910."

According to Dr. Carroll's figures, the Disciples now stand fourth in rank of all Christians in the United States; they are exceeded in number only by the Roman Catholics, the Methodists and the Baptists.

Their communicant roll for 1910 was 1,363,116—ours was 928,780. In the table, showing the net gains for the year 1910, the order stands thus:

Roman Catholics.....	110,100
Methodists .....	108,776
Disciples and Churches of Christ.....	89,759
Baptists .....	85,828
Presbyterians .....	72,659
Lutherans .....	70,439
Eastern Orthodox.....	50,000
Episcopalians .....	16,677

Compared with ourselves, the net gain for 1910 in Ministers, Churches and Communicants, stands thus:

	Ministers	Churches	Communi- cants
Disciples (decrease)	15	298	89,759
Episcopalians .....	14 (decrease)	22	16,677

With regard to the Roman Catholics and Methodists, it must be observed that both these bodies gain largely by immigration. It is doubtful if the Disciples gain anything appreciable from that source; they, therefore, appear to be the fastest growing body of Christians in the United States.

February 11, 1911.

A. L.



## COMPARATIVE TABLE OF STRENGTH OF EPISCOPAL AND DISCIPLES ORGANIZATIONS BY STATES.

(First row of figures, P. E. Church; second, Disciples).

	No. of Organi- zations.	Communi- cants.	Buildings.	Value.	Debt.	Sunday School Pupils
Maine .....	49	5,520	58	\$638,000	\$3,920	2,630
New Hampshire .....	7	260	4	11,100		303
	61	4,892	65	713,881	19,175	2,222
Vermont .....	1	4				
	65	5,278	69	504,298	7,921	2,073
	2	316	2	5,600		140
Massachusetts .....	229	51,636	264	9,633,276	183,945	26,605
	9	1,527	9	80,340	12,230	1,149
Rhode Island .....	71	15,443	77	1,482,190	57,600	8,943
	2	79	1	2,500		87
Connecticut .....	189	37,466	209	4,951,725	58,793	17,558
	4	866	2	38,700		340
New York .....	843	193,860	604	39,234,723	1,631,927	97,557
	53	6,124	52	775,250	98,480	6,748
New Jersey .....	271	53,921	312	6,272,314	280,275	30,759
	2	213	2	44,000	16,955	335
Pennsylvania .....	489	99,021	571	13,323,429	1,485,650	65,243
	162	26,458	115	1,412,200	167,247	19,800
Delaware .....	39	3,796	45	430,475	92,500	2,482
	1	75	1	1,600		30
Maryland .....	262	34,965	317	3,429,311	501,425	17,800
	26	3,343	26	231,700	45,300	2,949
District of Columbia .....	38	13,692	43	1,864,850	117,500	6,005
	5	2,170	6	141,000	25,013	1,495

Virginia .....	503	28,487	353	2,435,765	399,825	18,725
West Virginia .....	277	26,128	257	517,525	28,467	16,341
	91	5,230	87	535,516	28,050	3,357
North Carolina .....	134	10,729	109	304,541	39,900	7,332
	258	13,890	261	987,025	13,758	11,068
South Carolina .....	123	13,342	121	146,455	3,210	4,348
	118	8,557	107	832,700	16,250	4,321
	41	2,021	37	36,375	5,450	736
Georgia .....	121	9,790	128	1,101,989	53,510	4,786
	129	12,703	110	399,620	8,130	4,470
Florida .....	141	8,575	130	739,065	73,625	4,390
	33	2,194	29	106,450	19,390	1,823
Ohio .....	192	32,399	221	4,626,072	180,658	14,187
	543	83,833	530	3,078,060	182,825	57,230
Indiana .....	71	7,653	77	1,019,800	65,685	3,188
	670	108,188	639	2,739,186	173,964	58,753
Illinois .....	210	36,364	222	4,039,500	305,825	14,203
	769	101,516	470	2,273,000	129,001	64,802
Michigan .....	201	26,439	204	2,328,025	138,647	12,104
	116	9,791	94	301,400	30,860	7,963
Wisconsin .....	162	16,527	161	1,682,815	95,985	7,378
	24	1,707	18	38,500	600	1,596
Minnesota .....	223	18,763	197	1,523,875	67,725	9,936
	43	3,560	37	192,850	15,595	2,471
Iowa .....	91	8,990	92	1,084,705	41,000	3,589
	440	55,948	435	1,790,765	57,968	35,855
Missouri .....	125	13,328	120	1,553,030	108,547	6,420
	1,424	159,050	1,146	3,228,754	114,063	83,362
North Dakota .....	88	2,227	42	138,400	8,100	1,015
	5	147	2	2,850	125	859

TOWARDS CHRISTIAN UNITY

(First row of figures, P. E. Church; second, Disciples).

	No. of Organi- zations.	Communi- cants.	Buildings.	Value.	Debt.	Sunday School Pupils.
South Dakota	126	6,903	112	318,435	7,900	3,158
	21	1,478	18	52,500	5,540	859
Nebraska	126	6,903	94	712,370	30,134	3,627
	178	19,121	157	516,870	29,010	12,574
Kansas	90	6,459	80	416,200	5,050	2,701
	343	40,356	309	927,250	44,305	27,887
Kentucky	86	8,091	69	1,074,380	37,550	4,401
	841	123,659	784	2,434,155	93,456	51,760
Tennessee	103	7,874	95	986,100	63,250	4,100
	150	14,904	138	404,950	22,750	8,719
Alabama	102	8,961	82	1,006,600	3,275	3,550
	154	8,756	91	204,750	20,293	3,110
Mississippi	81	5,704	76	583,004	24,250	2,254
	105	6,709	83	136,235	6,210	2,687
Louisiana	80	9,070	75	816,975	86,700	3,027
	25	2,127	20	80,400	14,040	1,180
Arkansas	67	4,315	51	323,525	10,840	2,012
	156	10,269	119	222,665	22,615	5,803
Oklahoma	43	2,024	30	122,050	17,486	023
	315	24,232	260	588,535	62,020	18,828
Texas	175	14,246	155	1,208,010	18,418	6,668
	503	39,550	360	1,300,743	01,120	25,204
Montana	57	3,290	38	259,375	5,250	2,108
	22	2,008	18	92,600	7,585	1,201

Idaho .....	48	1,846	35	195,800	14,810	1,916
Wyoming .....	54	3,206	27	54,100	4,183	1,742
	40	1,741	28	191,900	2,650	1,693
	4	292	2	10,500	2,300	240
Colorado .....	104	6,832	74	771,035	36,552	4,119
New Mexico .....	47	8,521	43	376,900	18,450	5,654
	18	869	14	66,750	240	532
	11	963	5	42,900	2,500	624
Arizona .....	13	1,059	10	75,000	870	569
	4	484	4	34,500	1,800	345
Utah .....	15	977	16	287,000		761
	1	250	1	15,000	1,000	100
Nevada .....	21	1,210	15	135,400	9,500	805
	1	100				40
Washington .....	82	6,780	74	689,525	24,983	3,388
	83	10,140	71	383,600	26,656	6,720
Oregon .....	52	3,580	51	472,675	13,145	1,904
	90	10,012	77	245,880	19,768	6,762
California .....	223	21,317	213	2,201,815	186,289	10,000
	140	20,272	132	1,147,500	121,639	15,534

## THE SECOND CLAUSE OF THE ARTICLES OF INCORPORATION.

*Second.* The purpose for which this Corporation is formed is: To promote Christian Unity at home and throughout the world. To this end, to gather and disseminate accurate information relative to the faith and works of all Christian bodies: To set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto: To devise and suggest practical methods of co-operation, substituting comity for rivalry in the propagation of the common faith: To bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ and our common agreement in the essentials of faith.

That, finally, by the operation of the Spirit of God, the various Christian bodies may be knit together in more evident unity in the essentials of faith and practise and in one organic life.

"So we, being many, are one body in Christ, and every one members one of another."

THE CHRISTIAN UNITY FOUNDATION, which was incorporated July 18th, 1910, is a purely voluntary and unofficial organization.

Its purpose is to promote Christian Unity at home and throughout the world, by the method of Research and Conference.

The Secretary, the Rev. Dr. Lowndes, may be addressed at his office, 143 East Thirty-seventh Street, New York. He will gladly furnish any further information.



Other conferences were held with the Christian Unity Foundation from time to time. At one of these it was decided that the Disciples should present a paper on Baptism and the Episcopalians a paper on the Order of the Ministry. F. D. Kershner presented the paper for the Disciples, showing Baptism to be in the realm of formal Christianity, and Dr. Lowndes that for the Episcopalians, dealing with the Order of the Ministry. Both papers were scholarly in presentation and irenic in spirit. They were discussed at length with freedom and courtesy.\*

A better understanding of both of these subjects will help in a larger understanding of Christian unity, but Christian unity must find deeper foundations than either Baptism or the Order of the Ministry. It is significant that in the matter of Baptism those Communionists that practise immersion, such as the Baptists and Disciples, are no closer together than the immersionists and pedobaptists, such as the Baptists and Methodists or Disciples and Presbyterians. It is so regarding the Order of the Ministry. The three great divisions of Christendom that contend for episcopal orders are no closer together, and perhaps not so close, as many of the great Protestant bodies. The Greek Church denies the validity of the orders of both the Roman and Anglican or the Episcopalian, and the Roman Catholic denies the validity of the orders of the Anglican or the Episcopalian. These are no closer together because of their common faith in episcopal orders than the Baptists and Disciples because of their common faith and practise of immersion, or the

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\* The Christian Unity Foundation offered to publish Dr. Kershner's paper at their expense, but inasmuch as they had already published a paper dealing with the Disciples, it was decided by the Association for the Promotion of Christian Unity that they would assume the expense. It may be secured by addressing the Association for the Promotion of Christian Unity, 504 N. Fulton Ave., Baltimore, Md. Dr. Lowndes' paper is published by the Christian Unity Foundation, 143 East 37th Street, New York City, under the title "The Early Christian Ministry as Revealed in the New Testament, by Arthur Lowndes, Doctor in Divinity."

Lutherans, Presbyterians and Methodists because of their common faith and practise of other modes of Baptism. Both of these problems have their places in the great adjustment, but Christian unity cannot be built on external things. They are helps and must be clearly understood in the light of apostolic practises and Church history, but Christian unity must find its foundations in a living faith in Jesus Christ and the practice of His love towards our fellows. This is the most difficult task in the dream of the human soul. Everything else is secondary to this faith and this love. Find these and other things will adjust themselves.

At a later meeting with the Foundation, when we met for general discussion of Christian unity, it was suggested at the close that the meeting adjourn and that we take up as individuals the resolutions passed in Australia in 1906 and 1907 by representatives of the Church of England and the Presbyterians as a basis for corporate reunion. This was a very satisfactory meeting in its wide discussion of so many important problems facing the Church throughout the world. We made such changes in the resolutions as were necessary in order for both Episcopalians and Disciples to sign them jointly.\* Not sign-

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\* The signers of the resolutions on the part of the Episcopalians were: Frederick Courtney, George William Douglas, R. F. Alsop, R. T. Homans, Arthur Lowndes, Francis C. Huntington and David B. Ogden. On the part of the Disciples F. W. Burnham, Finis S. Idleman, James M. Philpott, Edward B. Bagby, Henry C. Armstrong, Francis H. Scott, William P. Lipscomb and Peter Ainslie. The resolutions were:

1. We hold the holy Scriptures of the Old and New Testament to be the rule and ultimate standard of faith in all matters necessary to salvation.

2. We accept the Apostles' Creed and the Nicene Creed as expressing fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed.

3. We agree that there are two sacraments ordained by Christ Himself—baptism and the Supper of the Lord—ministered with the use of Christ's words of institution and of the elements ordained by Him.

4. That the act of ordination, when regularly administered, involves prayer and the imposition of hands.

5. With regard to ordination, this conference affirms the following to be essential conditions:

(1) Full membership of the Church.

(2) The inward and personal call of the Holy Spirit.

(3) The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness.

6. The laying-on of hands in ordination we understand to be a visible

ing them officially, however, nor committing ourselves to all the resolutions as expressed in the closing paragraph, left us only as individuals to welcome the effort to bring about reunion and express sympathy with the general purpose, which we very gladly did. But some of those at a distance, not understanding either the spirit or the purpose, sought to make capital of the resolutions in hos-

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symbol of the bestowal by the Holy Spirit of authority and grace for the work of the ministry in answer to the prayer of faith.

7. The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the living agent in the Church, and is exercised through the appointed officers of the Church.

8. Omitted, as it refers to the establishment of a State Church.

9. We recognize that from very early times up to the period of the Reformation there was one common succession of orders, and that since that time the practise of ordination has been continued, and the act of ordination has been performed (a) in the Anglican Church by a bishop and presbyter, and (b) in the Presbyterian Church by a presbytery presided over by a moderator, and (c) in the Congregational Church and among the Disciples of Christ by a council called by a local congregation.

10. That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint solemn act under the authority and sanction of both Churches, in which each Church shall confer upon the ministries of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union all the ministers of each Church shall have equal status in the United Church.

11. That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that the authority of the United Church to execute such superintendence shall be conferred by a solemn act of consecration duly administered on a person or persons with the title of bishop, or its equivalent, attached.

12. That the person to hold the office of bishop shall be elected by the Church in accordance with regulations duly authorized by the United Church.

13. That a bishop, in his administration, shall be subject to all duly enacted laws of the United Church.

14. That the length of tenure of office as a bishop having jurisdiction shall be determined by the United Church.

15. This conference, while recognizing that the authority to perform an act of ordination is inherent in the Church, agrees that, as a matter of order, in the United Church, all ordinations of persons as ministers of the Word and sacraments shall be by a bishop and three ministers at least.

And further, that in the consecration of every bishop, three bishops at least shall take part, and such ministers as may be appointed for the purpose.

16. That liturgical and non-liturgical forms of worship and the use of the Book of Common Prayer and additional forms of worship be sanctioned by the United Church.

17. That there be an order of deacons or licentiates, who are ordained to office, and may be allowed to preach the Gospel; but are not allowed to dispense the Lord's Supper.

18. That there be an order of officers whose office shall be analogous to that of Church wardens and elders, appointed to help in the pastoral oversight and the government of the Church, with such powers as shall be sanctioned by the United Church, and that these officers shall be elected

tile criticisms, which served as an instance to show how careful we must be in our criticisms of others until we know the purpose and spirit of those who are entering into such transactions. We have some way yet to go in preparation for ripeness of spirit in the work of closer fellowship with others, not to speak at all of Christian unity.

Others recognized the significance of the Australian resolutions and heartily approved the action. These resolutions became the basis of one of the most thoughtful books on Christian unity under the title of "Religion of the Thinking Man," being the second volume of a series entitled "The Larger Church," by John J. Lanier, Rector of St. George's Church, Fredericksburg, Va.\*

The Christian Unity Foundation has rendered valuable service in setting a precedent of courtesy and fairness in dealing with other Communion, with which the Association for the Promotion of Christian Unity has been in hearty accord.

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by the communicants of each several congregation, and may be set apart to their office by a form of ordination with or without laying-on of hands.

Upon the passage of these amendments, the following preamble and resolution were passed:

WHEREAS, The undersigned, meeting in informal and unofficial conference upon the subject of Church Union, have received the text of a proposed agreement between the Church of England in Australia and Tasmania and the General Assembly of the Presbyterian Church in Australia; and a letter from the archbishop of Melbourne regarding it, be it

*Resolved*, That, without committing themselves individually to all the resolutions, yet rejoicing in and welcoming such a definite effort to bring about reunion between these portions of the Church of Christ, they express their sympathy with the general purpose of this movement, and the hope that a similar effort may receive the careful consideration of the different Communion of this country.

\* Published by Rev. John J. Lanier, Fredericksburg, Va. \$1.25.

### CHAPTER III.

## DEALING WITH THE COMMISSION OF THE PROTESTANT EPISCOPAL CHURCH ON THE WORLD CONFERENCE.

On completing the organization of the Association for the Promotion of Christian Unity at Topeka, Kansas, in 1910, they sent a message of greeting and benediction to the Episcopalians, who were meeting in their General Convention in Cincinnati, Ohio. They in turn sent a similar message to the Disciples, for while the Disciples were effecting their organization at Topeka, the Episcopalians were appointing in Cincinnati their Commission on a World Conference on Faith and Order, each body acting independently and without any knowledge of what the other was doing, indicating that the Spirit of Christ was moving the hearts of Christians in various Communion at the same time. And a day or two later the Congregationalists appointed a similar committee, the Presbyterians already having a standing committee on "Church Co-operation and Union." To forward the work of the Protestant Episcopal Commission, J. Pierpont Morgan gave \$100,000. The following is taken from the minutes of the Protestant Episcopal Convention:

"The joint committee to which was referred the following resolution offered in the House of Deputies by the Rev. W. T. Manning, D. D., of New York:

RESOLVED, The House of Bishops concurring, That a joint committee, consisting of seven bishops, seven presbyters and seven laymen, be appointed to take under advisement the promotion by this Church of a conference following the general method of the World Missionary Conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ, and



that said committee, if it deem such a conference feasible, shall report to this convention;

have considered the same, and submit the following report, and recommend the immediate consideration and passage of the resolution appended to the report.

"Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communion are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"Whereas, There is today among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His Disciples may be one; that the world may believe that God has sent Him:

RESOLVED, The House of Bishops concurring, That a joint commission be appointed to bring about a conference for the consideration of questions touching Faith and Order, and that all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven bishops, appointed by the chairman of the House of Bishops, and seven presbyters and seven laymen, appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention:

George W. Peterkin, Boyd Vincent, Thomas F. Gailor,



Charles H. Brent, William T. Manning, Alexander Mann, Beverly E. Warner, John E. Sulger, Charles N. Lathrop, William M. Clark, B. Talbot Rogers, William Lawrence, Charles P. Anderson, Reginald H. Weller, Robert H. Gardiner, George Wharton Pepper, Burton Mansfield, Edward P. Bailey, Francis L. Stetson, H. D. W. English, W. A. Robinson—Joint Committee.\*

The first meeting of the Association with the Commission on the World Conference was in February, 1911, in the rectory of Trinity Church, New York, with W. T. Manning, who is the chairman of the Executive Committee of the Episcopal Commission, presiding. It was with some difficulty that this meeting was secured, owing to the fact that the Episcopal Commission was not at that time holding such conferences as we were seeking, but the Association was persistent in getting in touch with this Episcopal organization only to join hands in a task in which its interest was already common with that of the Episcopalians. Members of other Communions were invited, in all about twenty-five, including among them some of the most distinguished leaders in Church affairs in America. The purpose of the meeting was to receive a message from the Disciples, as at their instance this meeting had been called. One of those present afterward said, "We were wondering what scheme the Disciples had for us, but when your men spoke in such fraternal and catholic spirit, showing no other desire than co-operation for the good of the whole Church, we were your friends."

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\* The joint committee appointed was as follows: Charles P. Anderson, President, Chicago, Ill.; Boyd Vincent, Cincinnati, O.; Thomas F. Gailor, Memphis, Tenn.; A. C. A. Hall, Burlington, Vt.; C. B. Brewster, Hartford, Conn.; Reginald H. Weller, Fond du Lac, Wis.; Charles H. Brent, Manila, Philippine Islands; David H. Greer, New York; Philip M. Rhineland, Philadelphia, Pa.; William T. Manning, Chairman Executive Committee, New York; Alexander Mann, Boston, Mass.; Francis J. Hall, Chicago, Ill.; B. Talbot Rogers, Fond du Lac, Wis.; William M. Clark, Richmond, Va.; Edward L. Parsons, Berkeley, Cal.; Hughell E. W. Foscroke, Cambridge, Mass.; Seth Low, New York; J. Pierpont Morgan, New York; George Wharton Pepper, Philadelphia, Pa.; Samuel Mather, Cleveland, O.; Francis L. Stetson, New York; Edward P. Bailey, Chicago, Ill.; George Zabriskie, Treasurer, New York; Horace H. Lurton, Washington, D. C.; Robert H. Gardiner, Secretary, Gardiner, Maine.

And later experiences together proved this. Whatever good may have come out of the conference, it marked the definite identification of the Association for the Promotion of Christian Unity in all the plans for the World Conference, which Dr. Manning has led with fine statesmanship.

Later a meeting was held in New York at the call of the Episcopal Commission. As many Protestant bodies as had appointed commissions were represented, as well as the Greek Orthodox Church through Dean Hotovitzky. From his informal address the following timely excerpt is taken:

"Just as one of a Church outside of the Anglican or Protestant Churches, I certainly feel that the first step at this moment toward the realization of the purposes for which we are gathered is really to embrace your Protestant Churches all together. It seems now that you are so near to one another by history and tradition that you can, through fraternal communion, win over some prejudices and reconcile other differences. You cannot expect to get at once into full sympathy—or rather not sympathy, because sympathy certainly exists among all Christians, no matter to what denomination they belong—but you can bring them into such relations that every Christian can pray in comfort with his brother. If you cannot do that, how can you expect to reconcile such differences as exist with the Eastern Orthodox Church or the Roman Catholic Church? If any one seeks to discourage you, pass it by and continue the work more and more, and be sure that all the Christian world will be with you, and I am sure that at the end of the work you will find a crown to illuminate and reward your efforts which will be, not like the flash light of the photographer, but rather like the illumination of the light of Jesus Christ, and there will be no more Russian or Protestant or Episcopalian, but simply all in one and one in all as was intended and created by our Lord and Saviour."

An Advisory Committee was formed to co-operate with the Episcopal Commission, whose leadership must be heartily commended. Conferences in the interest of unity have been held in Europe, and many of them in years gone

by, but nothing has been attempted on such a large scale as this. It is to include the whole Church—Greek, Roman, Anglican and Protestant. It cannot be hurried, but thorough preparation must precede it. For centuries we have been accustomed to think in terms of isolation and division; our thought paths cannot be turned in a day into terms of fellowship and unity. But it will come. Literature must be widely distributed in connection with sectional and national conferences, in order that the whole Church may move together. All this calls for prayer, patience and such toleration as will prove our sincerity both to our fellows and to God. It will likewise require large sums of money to carry this work through, doubtless more than a quarter of a million dollars.

Two deputations have been appointed to go abroad in the interest of this Conference. The first, consisting of Charles P. Anderson, Bishop of the diocese of Chicago, Chicago, Ill.; Boyd Vincent, Bishop of the diocese of Southern Ohio, Cincinnati, O.; A. C. A. Hall, Bishop of the diocese of Vermont, Burlington, Vt., and W. T. Manning, Rector Trinity Parish, New York, went to the Anglican Church, securing the co-operation of the Church of England, the Episcopal Church in Scotland and the Church of Ireland. The second deputation went to the Non-conformist Churches of Great Britain and Ireland, and of this deputation I shall speak later. A third deputation, which is yet to be appointed, was to go to the continent of Europe in the autumn of 1914 to secure the co-operation of all the Churches there, but the outbreak of the war prevented this deputation's going, delaying that service except by correspondence, which Robert H. Gardiner, Gardiner, Maine, the secretary, has done with painstaking care.

The second deputation, which was appointed in May, 1913, and in which the Association is especially inter-

ested, consisted of Newman Smyth, for twenty-five years Minister of Center Congregational Church, New Haven, William H. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church since 1884, Philadelphia, and myself. Dr. Smyth is a radical in theology, Dr. Roberts a conservative, while I hold to the middle of the road. Both of my colleagues had an extensive acquaintance on the other side of the Atlantic, Dr. Smyth through his books, and Dr. Roberts through his Presbyterian fellowship. It is needless to say that I found in them that fine spirit of comradeship that enabled us to do the best kind of team work.

On landing in London the outlook did not appear very encouraging for our mission. The Kikuyu controversy was at its height.\* Many thought the time was inopportune to press the matter of the World Conference, but the controversy helped rather than hindered, for it brought the matter of Christian unity to the front, showing the weakness and folly of a divided Church in its attempt to teach the African of God. Some striking cartoons appeared, ridiculing the theological quarrels among Christians as seen by the naked and uncivilized heathen. We kept out of the controversy, attending to our mission of bearing the olive branch of peace to the divided Church

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\*Missionaries in British East Africa held a conference at Kikuyu, June 7, 1913. These included Anglicans, Church of Scotland, Africa Inland Mission, Friends, United Methodists and Seventh Day Adventists. Bishop Willis, of Uganda, presided, and Bishop Peel, of Mombasa, took active part. Looking to ultimate union of the native Churches they advocated a federation of missionary societies, recognition of common membership, regular administration of the two sacraments and a common form of Church government, Anglicans agreeing to allow ministers of other Communion to preach in their pulpits. The conference closed with the celebration of the Lord's Supper in a building of the Church of Scotland, at the hands of two Anglican bishops. The Bishop of Zanzibar published a vehement protest against the bishops of the Low Church party. The bishop of Oxford affirmed that the High Churchmen could not remain in a fellowship that required them to tolerate the recurrence of such an incident, while *The Church Times* viewed the united communion service as of gracious promise. Kikuyu was on the lips of nearly every one we met, but we had no occasion to render an opinion. That belonged to the Anglicans.

and inviting co-operation in the plans of the World Conference on Faith and Order. We were sent at the instance of the Protestant Episcopal Church and at their expense. By the grace of God we accomplished what we went to do. The following is the report of the deputation as presented at the meeting of the Advisory Committee to the Protestant Episcopal Commission in New York, March 12, 1914.

#### REPORT OF THE SECOND DEPUTATION TO GREAT BRITAIN.

*Report of the Deputation appointed by the Protestant Episcopal Church to the Churches of Great Britain and Ireland:*

DEAR BRETHREN: In May, 1913, the Commission of the Protestant Episcopal Church on a World Conference on Faith and Order appointed a deputation of Non-Episcopal ministers to visit the Communion, other than the Anglicans, of Great Britain and Ireland in the interest of the proposed Conference. The deputation consisted of Rev. Newman Smyth, Bishop J. W. Hamilton, Rev. J. H. Jowett, Rev. W. H. Roberts and Rev. Peter Ainslie. Bishop Hamilton and Dr. Jowett could not go on the mission because the former was detained on account of the illness of Mrs. Hamilton, and the latter was prevented on account of pastoral and other engagements.

The remaining three left New York by the steamship "Rotterdam" of the Holland-American Line, at noon on December 30, 1913, and, after a remarkably pleasant voyage, reached London, via Plymouth, on the evening of January 7, 1914. Rev. Tissington Tatlow, Secretary of the Archbishops' Committee of the Church of England on the World Conference, who had been appointed to act in association with the deputation, had arranged a programme for our conferences, and rendered invaluable service to us throughout our tour.

Our first day was spent in giving interviews to the leading religious and secular papers of London. A number of these gave several columns to our mission, and all were of a sympathetic character. The publication of the interviews was both satisfactory to us and helpful to our cause.

The day following our conferences began, and we first met at the Whitefield Tabernacle a large group of representatives of the Swanwick Free Church Fellowship, over which Rev. Richard Roberts presided. This organization has in



its membership about three hundred young ministers of the Non-Anglican Churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church." Our order of procedure established in this conference, and in the main adhered to in all succeeding conferences, was for each member of the deputation to speak relative to the World Conference, Dr. Smyth leading off, with Dr. Roberts and Dr. Ainslie following in succession. A printed statement of our mission, which we had carefully prepared, was given out to each person in the audience. Then the meeting was thrown open for questions, and, in informal fashion, every phase of the proposed World Conference was brought out and fully discussed.

This first meeting was followed by a conference with the officials of the Presbyterian Church of England at their headquarters on East India Avenue. Over this meeting Rev. Benjamin Bell, Moderator of the General Synod, presided.

In the evening of January 9, Rt. Hon. Sir Joseph Compton-Rickett, M. P., gave a banquet to the deputation in the Whitehall Rooms of the Hotel Metropole, in the name of the Free Church Council of England. More than a hundred guests were present, and among them Rt. Hon. Sir Thomas P. Whittaker, M. P., Rt. Hon. Sir Albert Spicer, M. P., Rev. Principal A. E. Garvie, Rev. John Clifford, Rev. Principal W. B. Selbie, Rev. F. L. Wiseman, Rev. Principal G. P. Gould, Rev. Professor A. S. Peake, Rt. Rev. Bishop E. R. Hasse, Dr. Rendel Harris, Rev. Tissington Tatlow, and others of distinction. Besides the host, Rev. F. B. Meyer gave an address of welcome, and, responding to the addresses of the deputation, Rev. J. H. Shakespeare, Rev. Principal Forsyth, and Rev. J. Scott Lidgett spoke. This served as a splendid introduction to our mission. So ended the first day of our conferences, and others as fully crowded with engagements followed.

The deputation met on succeeding days official representatives of the Primitive Methodists in their headquarters at Holborn Hall, over which meeting Rev. Thomas Mitchell, of Southport, presided, Rev. Professor A. S. Peake and other well-known members of that Communion being present. From there we went to Memorial Hall and met official representatives of the Congregational Union of England and Wales. Rev. Principal W. B. Selbie, of Oxford, was in the



chair, and Principal Forsyth, Sir Albert Spicer, and others took part in the meeting. A conference was held with the Committee on Unity of the Anglican Fellowship at 92 St. George's Square. Here Rev. A. E. J. Rawlinson presided. This Fellowship is similar to the Swanwick Free Church Fellowship, only its membership is confined to young men of the Church of England.

Our next programme took us into Scotland. Arriving in Edinburgh on January 14, we were guests at a luncheon in the home of Dr. and Mrs. A. H. F. Barbour, 4 Charlotte Square. Rev. Principal Alexander Whyte, Professor J. Y. Simpson, and other well-known persons were present. The Bishop of Edinburgh, of the Episcopal Church in Scotland, made a brief address relative to the World Conference.

In the hall of the office building of the Church of Scotland, we met a large gathering, composed of official representatives from the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland and other Scottish Churches. In the absence of Lord Balfour, of Burleigh, who had been appointed to preside, but who was detained a few minutes by an important social engagement, Rev. Archibald Henderson was called to the chair. Responding to the addresses of the deputation, the Very Rev. McAdam Muir, of Glasgow, Rev. Principal Whyte, of Edinburgh, and Rev. William Park, of Belfast, spoke, the meeting closing with a unanimous vote of thanks to the deputation, and appropriate closing remarks by Lord Balfour.

In order to meet the representatives of the Christian Unity Association of Scotland, Professor and Mrs. A. R. MacEwen gave a tea at their home, 5 Doune Terrace. This Association has recently issued its tenth annual report. Its aim is "to maintain, foster, and as far as possible express the consciousness of underlying unity that is shared by many members of the different Churches in Scotland; to promote understanding and co-operation in Christian work generally, and particularly in dealing with those special practical problems which from time to time face the Churches; and to remove or abate doctrinal and ecclesiastical divergences by frank and confidential discussion of historical and theological topics." A large group gathered, representing the Scottish Churches and the Episcopal Church in Scotland. Lord Balfour, the Bishop of Edinburgh, the Dean of Edinburgh, Rev. James Robertson, the president, Professor MacEwen, Professor Stalker, and others form the executive committee of twenty-four. Several of these persons

made brief addresses relative to the World Conference, and members of the deputation also spoke.

A dinner was given the deputation by the Very Rev. Mitford Mitchell, former Moderator of the Church of Scotland, at his home, 39 Palmerston Place, where further opportunity was given to discuss the World Conference with the leaders of the Scottish Churches. The deputation were also guests of Sir Alexander R. Simpson, and the Rev. Principal Alexander Whyte received them at luncheon at New College, when the work of the World Conference was laid upon the hearts of professors and students.

On returning to England, our first conference was with the Welsh Calvinistic Methodists, on January 19. Rev. T. Charles Williams presided. This body is a member of the World Presbyterian Alliance. Next we met the Baptists at their headquarters building on Southampton Row, where about one hundred of the most representative men of that Communion from all parts of England had been called together. Rev. Principal G. P. Gould presided. Besides the members of the deputation, Rev. John Clifford, Rev. Charles Brown, Rev. J. H. Shakespeare, Rev. J. C. Carlisle and others spoke.

A luncheon was tendered the deputation in the Whitehall Rooms of the Hotel Metropole by Sir Robert Perks on January 20 at 1 P. M., as an introduction to the Wesleyans and the United Methodists. A hundred and twenty guests sat around the table. Among them were Rt. Hon. Walter Runciman, M. P., Rt. Hon. T. R. Fergus, M. P., Sir Norval Helme, M. P., and other members of Parliament; Rev. F. L. Wiseman, Rev. J. Scott Lidgett, Rev. W. L. Watkinson, Rev. Simpson Johnson, Rev. S. F. Collier, and other well-known ministers. This was followed by an afternoon conference in the Wesleyan Central Buildings, where for the first time the representatives of the Wesleyans and United Methodists, in all one hundred and fifty, sat together in a union service. The Rev. Henry Haigh was in the chair.

On January 21 Dr. Roberts was obliged to return to America because of important Church engagements, and the other two members of the deputation continued the visitation. We went to Oxford and had two conferences at Mansfield College, and were the guests of Rev. Principal W. B. Selbie at dinner in the college. Here we met both Anglicans and Non-Anglicans. Following this we went to Cambridge and held two conferences in Westminster College, besides being the guests of Rev. Principal John Skimmer at luncheon and dinner. Here we not only met the professors and students, but a large number of ministers in and around Cambridge

came to the conferences. Dr. Smyth saw here, and in Oxford and Edinburgh, a number of eminent scholars, who expressed their interest and willingness to co-operate in the creation of a new irenic literature, and have now under consideration plans for the preparation and editing of such.

Returning to London, we met with the Association for the Promotion of the Unity of Christendom in the home of Mr. Athelstan Riley, 2 Kensington Court. This Association was established in 1857, and its purpose is "to unite in a bond of intercessory prayer members both of clergy and laity of the Roman Catholic, Greek and Anglican Communions," looking forward "for their healing, mainly to a corporate reunion of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic." It represents the High Church party of the Church of England, Mr. Riley being its Master, and Lord Halifax, Sir John W. Buchanan-Riddell, and other High Churchmen composing its committee.

A conference was held on January 22 with the Friends at their headquarters in Devonshire House, over which Mr. Charles Irwin Evans presided, where both men and women were present. Thereafter Dr. Smyth returned to Oxford for further conference and to be the guest overnight of the Bishop of Oxford at Cuddleston Palace, while Dr. Ainslie held conferences with the Moravians at their headquarters on Fetter Lane, over which the Rt. Rev. Bishop E. R. Hasse presided, and with the Disciples of Christ, which were in three groups—Mr. H. Elliot Tickle of Edinburgh presiding at one, Mr. R. W. Black being host at another, and Rev. Leslie W. Morgan being host at the third.

In the name of the Free Church Council, Sir Joseph Compton-Rickett, the incoming president, tendered the deputation a farewell luncheon at the Hotel Metropole. Here we summed up our work among the Non-Anglicans, and were pleased to accept their offer of naming Principal Garvie, Dr. Meyer and Dr. Lidgett, as conveners to bring the commissions in communication with one another after they have been named in the spring and summer meetings by the various Communions visited in England and Wales. An advisory committee will then be organized to confer with the Archbishops' Committee of the Church of England, and with the Commission of the Protestant Episcopal Church in America. The commissions of the Churches in Scotland and Ireland will make arrangements for their coming together in due time.

On invitation from the Archbishops' Committee of the Church of England, the deputation met with them in the

Upper House of Convocation, the Bishop of Bath and Wells presiding, the Bishop of Oxford, the Bishop of Ely, and other members of the committee being present. The Bishop of Bath and Wells delivered from the chair an address to the deputation, which was responded to, followed by a conference.\* The next evening, Dr. Smyth was the guest overnight of the Archbishop of Canterbury at Lambeth Palace, where he also met the Archbishop of York and the Bishop of Winchester, and had opportunity fully to talk over with

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\* Following this, representatives of the Anglicans and Non-Anglicans met officially for the first time since 1662, and two reports have been made, signed by G. W. Bath and Wells, Chairman; E. Winton, C. Oxon, W. I. Davison, A. E. Garvie, H. L. Goudge, J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, Eugene Stock, William Temple, Tissington Tatlow (Hon. Sec.), and H. G. Wood. The second report appeared in March, 1918, from which this significant excerpt is taken:

"The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

"The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world, is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

"Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:

"1. That continuity with the historic Episcopate should be effectively preserved.

"2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should reassume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practise of Episcopacy and it so remains in many Episcopal Communions today.

"3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted, as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future."

them the proposed World Conference and the problems of Church statesmanship to be met.

Our last engagement was with the Churchmen's Union, which met in the home of Sir Richard Stapley, 33 Bloomsbury Square. The purpose of this Union is "to encourage friendly relations between the Church of England and all other Christian bodies." This Union was inaugurated in 1806, and belongs to the Broad Church party of the Church of England. Its president is Sir C. Thomas Dyke-Acland, and Lord Grey is its first vice-president. But in this meeting Canon T. L. Papillon, of St. Albans, presided. Several Non-Anglicans were present and took part, among them Rev. R. J. Campbell, of City Temple.

In this recital we have presented our method of work, and the results are as follows: On this tour we met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men, availing ourselves of every opportunity to make known the plan and scope of the World Conference on Faith and Order. We are grateful that under the providence of God our mission has been remarkably successful. In all instances our message was sympathetically received, so that we are able to report that from all of the conferences we have definite promise of recommending to their annual meetings the appointment of commissions on the World Conference.

We left London at noon on February 1, 1914, for America, via Southampton, sailing on the steamship "Prinz Friedrich Wilhelm" of the North German Lloyd Line, reaching New York, after a stormy voyage, on the afternoon of February 10.

Such was the task assigned us, and we take pleasure in herewith submitting the report of the accomplishment of the task, praying the blessing of our Heavenly Father upon what we have tried to do in the interest of a closer union of His House.

NEWMAN SMYTH, *Chairman.*

WILLIAM H. ROBERTS.

PETER AINSLIE, *Secretary.*

*To the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order.*

Rt. Rev. C. P. Anderson, D. D., *President of the Commission.*

Rev. William T. Manning, D. D., *Chairman of the Executive Committee of the Commission.*

Robert H. Gardiner, *Secretary of the Commission.*

The chairman, Dr. Manning, said: "Every one must have listened with deepest thankfulness to the result of this visit.



We cannot help feeling that everything tended providentially toward the accomplishment of far more than any of us would have thought it reasonable to expect. Perhaps it is only an indication that, deeply as some of us believe in this undertaking, our faith is not yet great enough, that far greater faith than any of us yet have is justified; certainly it seems to have been in the visit of this deputation."

Then followed supplementary statements by the members of the deputation and remarks by Bishop Hodur, of the old Catholic Churches; General Ralph E. Prime, of the Presbyterian Church; Prof. Francis J. Hall, Bishop David H. Greer and Bishop Reginald H. Weller, of the Episcopal Church, after which Bishop Greer offered the resolution of thanks as follows:

I move that the Advisory Committee greatly appreciates the efforts of the deputation to England, acknowledges its indebtedness to them for the earnest and faithful way in which they have discharged their trust, and also expresses its profound gratitude to Almighty God for His providential guidance and for the encouraging report which they have made.

It was seconded by Bishop Weller and unanimously carried. Dr. John R. Mott, Rev. Paul de Schweinitz and Prof. Williston Walker spoke relative to the value of conferences, after which, at the instance of Dr. Smyth, a message calling for a truce of God throughout Christendom was unanimously passed. The message is as follows:

## A TRUCE OF GOD THROUGHOUT CHRISTENDOM.

### *To Our Christian Brethren in Every Land:*

GREETING: We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on Questions of Faith and Order as a first step toward unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a World Conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It



is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian Communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian Communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power, and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order.

By WILLIAM T. MANNING, *Chairman*.  
ROBERT H. GARDINER, *Secretary*.

The World Conference is one of the great events before us. It can have in it none other than a blessing for the whole Church. Meetings of the Episcopal Commission and the Advisory Committee have been held from time to time, the latter having become an executive committee. A preparatory conference was held at Garden City, New York, January 4-6, 1916. Each Communion is now preparing through its Commission a statement of its position as to what it holds in common with all Christendom and what it holds as a special trust. This will help to clear the way to a better understanding, aside from the interesting reading it will afford, as well as the classification the special committee will make of these statements. Our expectations will help to raise the value of this conference and our prayers will sustain its guidance to such ends as will give glory and honor to our Lord Jesus Christ.

## CHAPTER IV.

### DEALING WITH THE CONGREGATIONALISTS, PRESBYTERIANS, CHRISTIANS AND BAPTISTS.

In 1911 the Association met in New York with the Congregational Committee on Comity, Federation and Unity, but the conference was not of particular profit, unless it illustrated the futility of reconciliation by beginning on apparent differences and hearsay misunderstandings. In 1912 the Association met in conference with another committee of the Congregationalists in Brooklyn,\* out of which came the following conclusions:

"First, that there are no essential differences of faith which need keep Congregationalists and Disciples apart.

"Second, that our respective polities have so many points of resemblance that no elaborate reconstructions would seem necessary to bring congregations of the two bodies into working harmony.

Third, two practical steps were suggested for the initiation of this closer affiliation: (1) Where there are two Churches, one of the Disciples and the other of the Congregationalists, in a community where the conditions justify the existence of only one, these two Churches might agree to worship as one congregation, and unite in the support of one minister. (2) That the members thus uniting for the greater efficiency be enrolled as members of their respective bodies, and their missionary offerings forwarded through such boards or societies as each may elect. Furthermore, in order that the standing of the common minister may be deemed regular in them both, it is desirable that the Congregationalists and the Disciples should give each other recognition and regularity of standing as ministers of Christ.

"It was also resolved that in the near future, further and enlarged conferences be organized for the advancement of this endeavor."

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\* At this meeting J. H. Garrison presided and the Congregationalists present were Newman Smyth, Williston Walker and Nehemiah Boynton; the Disciples, besides the chairman, were F. W. Burnham, Finis S. Idleman, J. M. Philputt, E. M. Bowman and Peter Ainslie.

This was published in the journals of the respective Communion and in several instances in western towns the union of Congregationalists and Disciples resulted, the most notable being at Toppenish, Washington. In this instance the Disciples had their building heavily in debt and the preacher was supported by the Home Missionary Board. The Congregationalists were worshipping in a hall, having bought a lot and raised about enough money to begin erecting a building. Their preacher was supported largely by their Home Missionary Board. With what money the Congregationalists had and by the sale of their lot they were able to pay off the debt on the church building of the Disciples, for which they took a non-interest bearing mortgage for five years. At the end of that time if everything was satisfactory the mortgage would be canceled; if not satisfactory, the Disciples would return the money to the Congregationalists. Both preachers resigned. The Disciple minister was called to the united Church known as the Christian-Congregational Church, while the Congregational minister was called to another field. The arrangement is working with satisfaction.

At another conference between the Congregationalists and Disciples, held in New York, January, 1917, the following recommendations were adopted:

"First. That a joint paper setting forth the relations between the Congregationalists and Disciples be prepared by Rev. H. C. Herring and Rev. H. C. Armstrong and that when approved by the members of the two commissions, it be circulated in their respective Communion.

"Second. That we encourage a larger co-operation on the part of the Congregationalists and Disciples in those communities where they have representatives, by mutual conference between the ministry and laity and such co-operation of local congregations as will make evident to all a desire and intention of these bodies of Christians to work in harmony with each other, and that Rev. H. C. Herring and Rev. F. W. Burnham act as a committee to take up this

matter with the Home Missionary Boards of the two Communion and in any other ways that may seem wise to them.

"Third.—That in consequence of these agreements, we shall send representatives to the national gatherings of each Communion bearing messages of greeting and assurance of fellowship.

"Fourth.—That a joint meeting of a larger delegation from each Communion be held in New York City in 1918, arrangements to be made by the chairmen of the two commissions on unity."

These recommendations resulted in the preparation of a joint paper prepared by H. C. Herring and H. C. Armstrong, approved by their respective commissions and made public in July, 1917. The paper is as follows:

#### CONGREGATIONALISTS AND DISCIPLES

To the commissions of Congregationalists and Disciples who have been studying the characteristic features of the two bodies it appears highly important that there should be a clearer, general recognition of their points of agreement and a sustained endeavor to cultivate close relations of sympathy and co-operation. It is not in the thought of these commissions that such endeavor should take the form of proposals of union, either now or at any assignable future date. The first necessity in the whole matter of the reunion of Christendom is to secure mutual confidence and whole-hearted co-operation. Whatever of closer relationship lies beyond may well be left to the wisdom of the coming time.

As a contribution to such quickened sense of kinship the commissions present this study. They would remind those who may read it that in order to get the right perspective as to some of the views presented it is essential to remember that one of the Communion considered has three hundred years of existence behind it, the other a little less than a hundred. Differences of form and outlook resulting from the difference in age should not be permitted to obscure root agreements which are independent of time.

In the matter of historical purpose and origin there is a striking parallel. Both were at the outset definitely and avowedly reform movements, having the same purpose in view and following the same general method. What the Separatist and Independent movements undertook to do in

England, and continued to do in New England, the Disciple movement undertook to do in the region where it began, namely, to deliver the Church from the trammels of ecclesiasticism, tradition and superstition, and to restore the purity and simplicity of the New Testament order. In this we see at work in both bodies the same spirit operating through the same general methods, with this difference—the Congregational reform was aimed at the political ecclesiasticism of the age and its attendant evils, doctrinal and social; while the Disciple reform was aimed at the prevailing sectarianism of a later age and its attendant evils. Historically, then, these two bodies sprang from the conviction that in the spirit and purpose of New Testament teaching there is a basis for the faith, polity and life of the Church and both seek such complete reform as would bring about the adoption of that ideal, aiming in fact to carry the Protestant Reformation to its logical conclusion. The method pursued in both movements was that of separation for the purpose of bearing witness to the truth of the ideas espoused. Thus in the days of Queen Elizabeth the earliest Congregationalists withdrew from attendance upon the Church of England for reasons of faith and conscience, joined themselves together "as the Lord's free people" into "a church estate in the fellowship of the Gospel." In a like manner Thomas Campbell and his associates a century and a half later, separating from the Seceder Presbyterian Church, organized themselves into the "Christian Association of Washington" for the purpose of promoting "simple, evangelical Christianity, free from all mixture of human opinions and invention." From these beginnings these two movements known as the Congregationalists and the Disciples have come.

In matters of doctrine and polity the agreements between these two peoples are numerous and significant.

1. They are in entire agreement with each other and with the great company of evangelical Christians in the acceptance of the historic body of the Christian faith which from age to age the various branches of the Church have sought to express through their hymns and prayers and creeds.

2. Both hold that the New Testament order is democratic and congregational. Therefore both insist on the independence and autonomy of the local congregation, and both insist on the individual and universal priesthood of believers. Christ is the head of the whole Church and of each Church. Each Church is free, therefore, to carry on its own work in its own way. Likewise each person individually has free



access to the throne of Grace and is individually accountable to Christ. This is the foundation principle of the religion and life of both Congregationalists and Disciples.

3. Both hold that fundamentally the organ of religious knowledge, and of all knowledge, is reason. Therefore both give the primacy to preaching and teaching. Evangelism in both has followed the method of the direct address of the word of truth to the reason and conscience of men and women. Both welcome truth from whatever source and both have but one desire, namely, to know the fulness of the truth concerning the will of God. It is therefore fundamental with both that religion must be ethical and that religious faith and feeling shall issue in character after the pattern of the character of Christ.

4. Both accept the Holy Scriptures as a revelation of God. Both have cherished the Bible as their most precious possession. Both are willing to stand for the word of Chillingworth, fairly interpreted, that "The Bible and the Bible alone is the religion of Protestants." Both agree in making a distinction between the temporary and permanent elements in the Scriptures. Therefore Bible study and teaching have taken among both the historical and expository methods.

5. Both peoples have been champions of popular education. In the very beginning the Congregationalists planted the schoolhouse by the side of the "meeting-house." In 1636 they founded Harvard College. Then came Yale, Dartmouth, Oberlin and a host of others, till an extended chain of colleges stretches across the United States. The Disciples also had educational ambitions from the beginning. The final separation and independence of the Disciple movement dates from about 1832. In 1840 Alexander Campbell established its first college. There are now thirty-five schools and colleges of the Disciples in the United States.

6. Both are thoroughly committed to the missionary programme of the Kingdom. Both have schools, Churches, and missionaries in all parts of the earth. Both conceive the last command of our Lord to be the supreme charter and commission of the Church. Dr. Jefferson says, "The Church is a body of missionaries." Alexander Campbell said, "The Church of right is and ought to be a great missionary society."

7. Both desire the unity of the Church of Christ. Since it is contrary to the genius and principles of each to state its views in official creeds or declarations, it is not possible to say authoritatively how closely they agree as to the nature of the unity to be sought and expected or the methods

used for its promotion. That there is some difference of view in the average thought of the members of the one Communion and the other is plain. But the commissions issuing this statement are persuaded that it is of a sort which will prove no obstacle to a hearty and united endeavor for the fulfilment of Christ's prayer "That they all may be one."

Turning to matters of Church practise there are certain further differences to be taken into consideration.

Most conspicuous are those relating to Baptism and the Lord's Supper. Here the divergencies are obvious. Nevertheless they are really external and have to do with manner and season more than with meaning and value. Both bodies are non-sacramentalists. Both regard Baptism and the Lord's Supper as symbols and attach great value to them, but do not invest them with any sacramental mystery or efficacy. The difference has to do with form. Among the Disciples Baptism is always administered by immersion. Among Congregationalists sprinkling is the usual form, although other forms are frequently used. Furthermore, the Disciples universally reject the doctrine and practise of infant Baptism and regard penitent believers only as scriptural subjects for Baptism. Among Congregationalists children as well as adults may receive Baptism.

Concerning the Lord's Supper, the difference is simply one of season. The Disciples regard the institution as a weekly one and observe the Supper every Lord's Day. The Congregationalists observe the Supper as often as the local congregation may elect. The invitation to the Lord's Table is the same in both bodies, each admitting Christians without reference to their membership in the Communion administering the Supper.

In the light of this brief analysis it is evident that the general custom under which Congregationalists and Disciples join in worship and co-operate in work is based not only upon mutual good will but also upon the solid foundation of essential agreement in primary matters of doctrine and polity. The commissions believe that to a growing company in each communion nothing will bring greater joy than to see the relations between the two bodies growing ever closer in the bonds of such a fellowship as will be the pledge and beginning of the ultimate oneness of all who love the Lord Jesus Christ.

This paper is not only of value as emphasizing the marked similarity in the origin of the Congregationalists

and Disciples, but as an illustration of how Communion of close kinship may formulate a joint declaration. At the National Council of the Congregational Churches, which was held in Columbus, Ohio, October, 1917, the Disciples sent their representatives with fraternal greetings, and at the National Convention of the Disciples in Kansas City, Missouri, October, 1917, the Congregationalists sent their representatives, who brought fraternal greetings.\*

On April 26, 1918, another conference was held in New York between the Congregationalists and the Disciples. Aside from the agreements relative to co-operation of the two bodies, the most significant feature of the conference was spending the entire day in dealing with matters of practical co-operation rather than in theological discussion. The following agreements were reached and the carrying out of these agreements are already under way:

1. That at some convenient time in the near future a joint conference be arranged between these two bodies, to consist of at least fifty from each body, for the purpose of frank discussion of our common problems and hindrances to our closer co-operation, with the hope that out of such a gathering may come a strong sentiment for a more definite advance toward unity.

2. That a committee, consisting of the chairman and one other member of each commission, be appointed with power to take action in calling the joint conference as voted.

3. That the Disciples furnish to the Congregationalists and likewise the Congregationalists furnish the Disciples (through the organizations here represented) the names of such persons as would be interested in the larger co-operation of these two bodies, with the purpose of sending them literature from time to time, giving direct information regarding these respective Communion.

4. That steps be taken by each communion to secure interdenominational gatherings in its own colleges and semi-

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\* The representatives from the Disciples to the Congregationalists were H. C. Armstrong, H. Maxwell Hall and J. J. Tisdall. The representatives from the Congregationalists to the Disciples were H. M. Beardsley, Ross W. Sanderson and Stephen R. Butcher.

naries as far as possible, in which the ministers of all Churches in the vicinity be invited to meet in conference.

5. That for purposes of mutual education and fellowship, we would recommend to committees charged with preparation of State meetings of Disciples and Congregationalists that each invite representatives of the other to address their respective gatherings.

6. That arrangements be made to hold joint State conventions, especially in the States where the Congregationalists and Disciples are approximately of equal strength, with the hope that out of these joint conventions in those States where one or the other is strong, or both are strong, similar conventions may be held with a view to closer co-operation throughout the nation.

7. That Drs. Burton and Burnham be appointed to carry out the foregoing resolution in such States as they may deem feasible.\*

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The Disciples came from the Presbyterian household—Stone in 1804 and Campbell in 1809—but March 23, 1916, promises to be as historic a day in marking the first step toward better relations between the Presbyterians and the Disciples as September 7, 1809, was historic in marking the separation of Thomas Campbell and those associated with him from the Presbyterian household. On the date referred to the Committee on Church Co-operation and Union of the Presbyterians and the Commission on Christian Unity, being one of the commissions of the Association, representing the Disciples, held a most satisfactory conference. We had met in Philadelphia on a previous occasion. That conference, however, served only to open up the possibilities of closer co-operation along with the sending of Carey E. Morgan, Minister Vine Street Christian Church, Nashville, Tenn., as a fraternal delegate to

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\*Those taking part—for the Congregationalists—were: Raymond Calkins, Cambridge, Mass.; Newman Smyth, New Haven, Conn.; W. T. McElveen, New York City; H. O. Hannum, Holyoke, Mass.; A. B. Pratt, Greenfield, Mass.; Williston Walker, New Haven, Conn., and C. E. Burton, New York City. For the Disciples: Finis S. Idleman, New York City; H. C. Armstrong, Baltimore, Md.; F. W. Burnham, Cincinnati, Ohio, and Peter Ainslie, Baltimore, Md.

the General Assembly of the Presbyterian Church of the U. S. A., which met in Atlanta, May, 1913. On that occasion he spoke as follows:

"As an officer and member of the Commission on Christian Union of the Disciples of Christ, I come to you from my brethren with a message of good will. We hold ourselves to be your brethren in Christ, and rejoice in that conviction. In fact, and you will not think it presumptuous if I say it, we claim close kinship with you, not farther removed than a cousin or even a younger brother in the family. This, however, is not intended to suggest the parable of the prodigal son. The younger son is not necessarily a prodigal. But if it were even so, I hope you will not behave as did the elder brother in the parable, when we have the reunion for which Christ waits.

"Our fathers were Presbyterians. Three of them, Thomas and Alexander Campbell and Walter Scott, were educated in Scotch Presbyterian Universities. Barton W. Stone, whose Christian leadership laid the foundations for our present strength in Kentucky and the Middle West, was for long years a prince in your Israel. We have the blood of the Covenanters in our veins. I myself rejoice in the fact that the roots of my faith go back to Scotch fertilized North of Ireland soil. In our organization of the local congregation, in our procedure at the Lord's table, in our order of worship, in our thought of the quiet and orderly movement of the Holy Spirit in conversion, in our emphasis of the truth of the Gospel in its relation to salvation, we get much from the apostles by way of our Presbyterian ancestors. No doubt you think that you had something else from the apostles that we did not appropriate, and you may be right, but if so, it was an oversight on our part.

"But it is a far larger truth to say that you are the kinsmen of all believers, and that the whole Christian world claims you as its own. You have labored and others have entered into your labor. You have helped to gather material for all our temples. You have loaned to all others foundations whose masonry was cemented with the blood and sweat and tears of the fathers. Some of us may think that in your emphasis on the sovereignty of God you have left too little room for the freedom of man; but I, for one, am reconciled to that when I remember that in your emphasis of that doctrine you have left no room at all for tyranny. What a terror to evil doers among kings Presbyterianism has been! John Calvin's trumpet call to the world: 'God is king' has



stripped off more crowns and broken more sceptres in pieces and shattered down more thrones and repealed more despotic laws, and given a larger impulse to human freedom than any other word ever spoken, unless it was that word spoken by our Lord Himself, when He said: 'One is your master, even Christ, and all ye are brethren.' In such fashion you have helped in a large way to write the history of freedom, and you have made the whole world richer by your bequests.

"If I may say a word now about the younger Communion from which I come, I would remind you that from the beginning we have looked forward to the reunion of Christendom, and we have tried to make our contribution to a consummation so devoutly to be wished. We started out to be peacemakers. It is possible that some of our more combative brethren have spelled it p-i-e-c-e-makers. Like others, we have not always succeeded in keeping to our task, and sometimes I fear we have missed the spirit, as well as the matter of our message. I think I have known some of our preachers to plead for unity with clenched fists and rolled-up sleeves. Of course, if you shake your fist under a man's nose, and tell him to unite, that will not be the best way to proceed, especially if he happens to be a Scotch Presbyterian. But our men of light and vision have been and are now sincerely eager for the peace of Zion, and we look forward to the time when our Lord's intercessory prayer shall be answered, and all shall be one, as He and the Father are one, that the world may believe. To this end we have wished to wear only the family name, and we have confessed the universal creed, and we have sought to practise a catholic Baptism—thinking it would be easier for the hosts of God to unite on the things about which they agree than on the things about which they differ.

"Surely that day of reunion draws on apace. We have so much in common. We all believe in God and Jesus Christ, His Son, and the Holy Spirit and the Holy Book and the holy day and the holy life, and in the Golden Rule and the New Commandment, which is the Law of Love. We have the same God for Father, the same holy Church for mother, the same Jesus for elder brother, and we have in our arteries and veins the same sacrificial blood, and the whole family, whether on earth or in heaven, is named in Him.

"So far as I am concerned, I do not expect any one Communion to absorb all the others. It would not be unjust to say that that is the Pope's plan for union—the plan of unconditional surrender. The lion and the lamb are to lie down together, according to this plan, but the lamb is to lie down inside of the lion. Not so. There are two ways to



get flocks in adjoining fields into the same field. One is to make gaps in the middle fences, and with shepherd dog and crook drive them together. The other is just to tear down the middle fences. I think some of the top rails are already off, and I trust that the time will soon come when there shall be one fold, as there is now one Shepherd.

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

In the same year George B. Stewart, President Auburn Theological Seminary, Auburn, N. Y., brought equally as happy greetings to the National Convention of the Disciples at Toronto, being officially appointed by the Presbyterian Church in the U. S. A. He spoke as follows:

Mr. President and Beloved Brethren:

I have the honor to bring the Christian salutations of the Presbyterian Church of the U. S. A. On behalf of my Church I express our sincere joy in your work of faith, your labor of love and your patience of hope. We rejoice with you in the signal evidences of the Master's approval which He has given you during your whole history. You have been His true followers and His faithful witnesses, and your devotion and zeal have been rewarded with phenomenal growth and prosperity. I am commissioned to convey to you our affection for you and our appreciation of your effective service in advancing the glorious Kingdom of our risen Lord. This is the first year in which your Church and ours have exchanged fraternal delegates, and therefore my presence here in this capacity is especially significant. Manifestly both Churches are drawing closer together and are coming to understand each other more perfectly. We both recognize that we must find some better way of living together.

The divisions among Christians are a scandal. Here is the open sore in the Church of our common Redeemer. How it must grieve His heart! There are signs in many quarters that the sin of schism is getting on the conscience of the Churches. Only a few days ago a prominent prelate in a Church that is conspicuous for its aloofness made a significant overture toward fellowship with brethren of other Communion. It was merely a hand held out in the prevailing disunion and darkness but it was at all events a hand held out. For one, whenever I see such a hand, I am

willing to hold out mine, believing that, if separated brethren merely shake hands, they will eventually embrace one another.

We are in the habit of saying that we agree on fundamentals, somewhat unmindful that in so doing we find a verdict against our divisions. We thus make frank confession that we live apart, and not always lovingly, because of differences on things that are not fundamental, that are secondary, that, alas, too frequently are insignificant. We have tried to justify this unchristian conduct with the plea that we must be true to our convictions and bear our testimony to the truth, failing to see that we are weakening our testimony to our common Saviour and Lord.

There is a growing passion for union. This is one of the hopeful signs of our time. It reveals that we are coming to know more intimately and understand more perfectly the mind of the Master. We are asking one another how these rents in the Church of the Lord can be removed. We are looking for some solid basis of union. When we honestly seek for it we shall find it. We may blunder along for a time, we are even now blundering along, but we will eventually find the common ground on which we can stand together. When we do, we will be surprised at our blundering and our slowness of heart to believe what the Spirit all along has been trying to teach us.

We are even now coming to realize what the centuries teach, that it is hopeless to expect union to come through agreement in doctrinal statement or in religious observances. Such agreement is scarcely to be desired. Union does not involve uniformity. The basis of union is not a creed, your Church has borne noble testimony to this, nor Church order, as my Church has testified, nor the sacraments, nor the Bible, but love and loyalty to our common Lord, Jesus Christ. The earliest confession of faith is the only one that should be demanded of any man, that he may be entitled to recognition as a brother beloved and a member of the Church of our Lord. St. Peter formulated the terms of Christian fellowship and Church union, when he said, "Thou art the Christ, the Son of the living God." Here is the creed, the liturgy, the rite, the inspired word, on which we all agree and which by common consent we might make the ground of our fellowship.

Your President has expressed in noble phrase the earnest desire of your Church for a closer fellowship, and, if I may be the interpreter, for union, outward, visible union, with my Church, I endorse his words and share his desire and pledge my co-operation in this holy cause. There is an ever-in-

creasing number of men and women in both Churches, in all the Churches, who are watching and working and praying for the day, when we shall testify to our Lord before the world by our unity, our outward, our visible unity.

"We faintly hear, we dimly see,  
In differing phrase we pray,  
But, dim or clear, we own in Thee  
The Light, the Truth, the Way."

The second conference with the Presbyterians already referred to was of such fine spirit under the courteous leadership of William H. Roberts, the Presbyterian chairman, that without any previous preparation there was drawn up "A Declaration as to Points of Agreement Between the Disciples of Christ and the Presbyterian Church in the U. S. A.," which marked the agreements of the two bodies as years before the "Declaration and Address" marked their disagreements.

Once again the Disciple slogan, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," found a place in the "Declaration of Agreement" with the cordial consent of both sides and this time at the instance of the Presbyterians. Without any discussion of it this slogan passed to its larger catholicity, emphasizing especially the spirit of love, toleration and freedom, so abundant upon the pages of the New Testament. Both groups, Presbyterians and Disciples, being Christian men, desired to find such facts of reconciliation as might bring us into closer fellowship and co-operation. Before the conference started Z. T. Sweeney, of the Disciples, said, "We don't want to sign any papers at this meeting." After the conference had gone on for several hours with marked courtesy and frankness, the "Declaration of Agreement" was presented, having been prepared in the meantime by a committee, and Dr. Sweeney was the first to take the floor in its advocacy, showing how differently we look at things after we have sat

together, gotten a better understanding of the other man, given him a better understanding of ourselves and remembered that God has a place in all these attempts toward reconciliation. The "Declaration of Agreement" reads as follows:

"A Declaration as to Points of Agreement between the Disciples of Christ and the Presbyterian Church in the U. S. A.

"The Committee on Church Co-operation and Union of the Presbyterian Church in the U. S. A. and the Commission on Christian Unity of the Disciples of Christ unite in this joint declaration and agreement as to matters of common interest.

"1. Both Churches admit to the Lord's Table all persons who have made profession of faith in and obedience to Jesus Christ as the only Divine Saviour, and have been baptized in the name of the Father, the Son and the Holy Ghost.

"2. Both Churches recognize the right of each Church to ordain persons to the ministry of the Word in accordance with the conditions named by each Church respectively, and maintain that the ministry of the Word is an office of the Church universal. They further unite in the judgment that ministers of the Word have the right to perform the functions of their sacred office as opportunity may afford.

"3. Both Churches hold that the officers of a local Church are ruling elders and deacons.

"4. Both Churches hold that all persons who believe in, follow, and obey Jesus Christ as the Divine Lord and Saviour, are members of the Christian Church Universal and Catholic.

"5. Both Churches hold that the Holy Scriptures are the only infallible rule of faith and practise. 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.'"\*

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\* For the Presbyterians the following signed the "Declaration of Agreement": William H. Roberts, Philadelphia, Pa.; Reuben H. Hartley, Quincy, Ill.; William McKibbin, Cincinnati, Ohio; J. D. Moffat, Washington, Pa.; William H. Black, Marshall, Mo.; William J. Darby, Evansville, Ind.; George Reynolds, New York City, and E. E. Beard, Lebanon, Tenn. For the Disciples, the following: Z. T. Sweeney, Columbus, Ind.; Finis S. Idleman, New York City; M. M. Amunson, Brooklyn, N. Y.; Edward B. Bagby, Washington, D. C.; H. C. Armstrong, Baltimore, Md.; I. S. Chenoweth, Philadelphia, Pa., and Peter Ainslie, Baltimore, Md.

The "Declaration of Agreement" was presented to the General Assembly of the Presbyterian Church in the U. S. A. at its meeting in May, 1916, and likewise to the National Convention of the Disciples, meeting in October, 1916, and in both instances it was received with approval and applause. Later in that year another conference was held with the Presbyterians in St. Louis on the occasion of the meeting there of the Federal Council, and in this conference it was recommended:

"First: That in those communities where the Presbyterians and Disciples have representation, efforts be made for closer co-operation, especially by conferences between the ministers and congregations, and,

"Second: That a deputation of not less than five persons from each Communion be sent to their respective national gatherings.'"

At the meeting of the Presbyterian General Assembly at Dallas, Texas, in May, 1917, representatives were sent from the Disciples, and at the National Convention of the Disciples in Kansas City in October, 1917, representatives were sent from the Presbyterians.\* At a banquet, which the Disciples tendered their guests from other Com-munions, William H. Black, chairman of the Presbyterian deputation, learning of the presence there of the only surviving daughter of Alexander Campbell, Mrs. Decima Campbell Barclay, escorted her to the front and introduced her to the crowded gathering. The interest was deepened in this happy little incident by the fact that Dr. Black is a kinsman of N. L. Rice, with whom Alexander Campbell had one of his famous debates.

At the meeting of the General Assembly in Columbus,

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\* The Disciple representatives were John G. Slayter, M. M. Davis, E. M. Waits and Arthur E. Everts, accompanied by Colby Hall, Cephas Shelburne and W. M. Williams. The Presbyterian representatives were William H. Black, Harry C. Rogers, George P. Baity and William R. King.

Ohio, May, 1918, the Disciples sent a deputation, which received cordial greetings. The most significant action of this General Assembly was the issuing of an invitation for an interdenominational council of evangelical Churches at an early date to consider a programme for Christian union. With this the Association is in hearty agreement.

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The religious body known as the Christians or sometimes the Christian Connection had its rise about the time of the Disciples. Some of Barton W. Stone's followers were with them and others followed Stone in joining the Campbell forces. This along with the term "Christian Church," being used both by them, and the Disciples, caused confusion and sometimes irritation to the smaller body, especially when the two bodies had their Churches in the same town. In 1912 the Association took up the matter with the Christians in a conference in Chicago on the occasion of the Federal Council meeting there and a statement was sent out relative to a better understanding.

In February, 1917, the Association met in conference in Norfolk with a joint committee of the Christians and Disciples of Virginia.\* This conference was so satisfactory that it was definitely decided to consider the sending of a representative to their respective annual gatherings and to arrange for further conference. Their representative bore greetings from the American Christian Convention to the Disciples at their National Convention at Kansas City, October, 1917.† Another conference was held on

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\* The committee from the Christians consisted of C. H. Rowland, W. W. Staley and W. H. Denison; from the Disciples, H. C. Combs, C. M. Watson and J. G. Holladay, and from the Association, H. C. Armstrong and Peter Ainslie. H. E. Roundtree, of the Christians, was also present.

† The representative from the Christians was Frank G. Coffin, of Albany, N. Y.



April 2, 3, 1918, in Norfolk.\* Because of some misunderstanding through the years regarding the place of Barton W. Stone, both Communions claiming him as a leader in their early histories, a committee was appointed to ascertain the facts and present a report a year hence. The committee on lines of co-operation recommended the following: (1) closer co-operation in reform movements, exchange of pulpits, union services, exchange of ministers in evangelistic meetings and exchange of articles in their respective religious journals, eliminating controversy; (2) exchange of delegates in conventions and conferences; and (3) appointment of a committee to devise closer relations between their Church schools and benevolent institutions.

A further significant step was taken in the adoption of a statement of agreements, the points of which are as follows:

"We, known in the Christian world as Christians and Disciples of Christ, find that we are in agreement on the following principles:

"1. Christ is head over all things to the Church.

"2. We take the Bible as our only rule of faith and practise.

"3. We recognize the fundamental, Protestant principle of individual freedom in interpretation of the Scriptures.

"4. We recognize the independence and autonomy of the local congregation.

"5. We recognize Christian Baptism and the Lord's Supper as the Scriptural ordinances of the Church.

"6. We recognize that only Scriptural names should be used to designate the Church and followers of Christ, the name Christian being preferable, regretting that the present status requires the use of the terms 'Christian' and 'Disciples of Christ' to identify the members of these respective bodies.

"7. We stand firmly for and advocate the union of the followers of Christ."

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\* In the conference the Christian representatives were: J. F. Burnett, D. B. Atkinson, W. H. Denison, W. A. Harper, W. W. Staley, C. H. Rowland, F. H. Peters and John MacCalman, the Disciple representatives were: H. C. Armstrong, E. B. Bagby, G. A. Miller, C. M. Watson, R. A. Smith, Richard Bagby, W. P. Lipscomb and Peter Ainslie.

The mode of Baptism did not figure at all in the Disciples leaving the Presbyterian household, either with Stone in 1804 or Campbell in 1809. Their one passion was Christian unity. Some years after the question of Baptism was raised and the Disciples adopted immersion as the one Baptism, the apostolicity of which was not questioned in any branch of the divided Church. This put them on the side of the Baptists, with whom both Thomas and Alexander Campbell and those most closely associated with them identified themselves, hoping to prevent the rise of another denomination and at the same time believing that their reforms could be worked out in the Baptist Church. The union, however, did not prove satisfactory. Severe controversies arose and by 1832 the Baptists had thrust out of their fold all who sympathized with the views of Alexander Campbell. Of this condition Walter Rauschenbusch in an address at the Rochester Theological Seminary, May, 1917, said:

"The Disciples arose directly out of our own historical situations. It is true, the two Campbells were Scotch-Irish, but their movement was launched against real American evils, against the prevalent sectarianism, against the insistence on credal statements, and against the elaborate and often untrue accounts of religious emotions demanded of converts as an outcome of American revivalism. The movement was essentially a reformatory effort to simplify religion. The fact that the Baptists have since then sloughed off nearly all the things against which the Disciples once protested, proves that there was a basis of justice in their contentions. But this fact also proves that these protests are now spent and antiquated."\*

The Association has had several conferences in New York with the Baptists of their Northern Convention, between whom and the Disciples there is little difference, but no statement has been published relative to any of these conferences aside from the fact that the confer-

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\* *The Rochester Theological Seminary Bulletin*, May, 1917.

ences were held, in which was always manifested fraternal interest. On the occasion of the National Convention of the Disciples at Toronto in 1913, the Baptists sent a message of greeting through their fraternal delegate, who was cordially received. In some sections of the country the Baptists and Disciples have joint ministerial unions and occasionally their Churches, situated in close proximity, have united and continued their union to the satisfaction of both sides.\* I once asked Shailer Mathews to state in a single sentence the greatest hindrance to the union of the Baptists and Disciples. His reply was, "History and prejudice." But after all these are sometimes almost impassable barriers and have more to do with divisions in the Church than theology. The Association will hold other conferences with the Baptists and shall not cease to seek for opportunity of closer fellowship.

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One section of the National Convention of the Disciples is given to receiving official representatives from other Communions, closing with a lengthy address on Christian unity by some one of another Communion. Before the Churches began appointing these representatives, the Association invited individual ministers from various Communions in the city where the convention was being held to speak for five or ten minutes on Christian unity. Now these representatives are officially appointed by their respective Communions, coming from a distance, and are usually guests at a banquet tendered them by the Disciples in addition to their message to the Convention. These are small contributions, but they help to wear away the rough edges of our differences and in years to come will be found to have been fundamental in the building of a permanent unity.

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\* An instance of this is the Memorial Church of Christ (Baptists and Disciples), Chicago, Ill.

## CHAPTER V.

### DEALING WITH THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The Association has always been a loyal supporter of the Federal Council, not recognizing federation as an end, but as a means to that end, which is satisfied with nothing less than the unity of the Church of Christ. Federation is simply the co-operation of the various Protestant Communion in service rather than an attempt to unite upon definitions of theology and polity. It approaches the unity of the Church on the practical basis of working together in a common service for the good of the whole Church and the community. It has commissions dealing with Inter-Church Federation (state and local), Evangelism, Church and Social Service, Church and Country Life, Temperance, Christian Education, International Justice and Good-will, Relations with the Orient, and committees on Family Life and Religious Rest Day, Foreign Missions, Home Missions and co-operating with the Home Missions Council.

On all these commissions and committees the Disciples have been represented from the beginning of the Federal Council, as well as on its Administrative and Executive Committees. Through the Association the Disciples pay their annual apportionment to the Federal Council and are keenly interested in the great principles for which it stands, being a challenge to every Protestant for co-operation in this concrete expression by which we bring into activity our dismembered forces for united action. Regarding the Federal Council, Charles S. Macfarland, its General Secretary, writing in *The Christian Union Quarterly*, recently said:

"Federal unity recognizes the two principles of progress, differentiation and coherence. It recognizes that the Kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine co-operation without regard to the ultimate result to ourselves. It is not trying to get men to think alike or to think together. It is first willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe with a common love for the Master of their souls, for each other, and for mankind. It is unity without uniformity; diversity without divisiveness; comprehensiveness, not competition or compulsion.

"Such a Church is absolutely irresistible. According to Biblical arithmetic, if one can chase one thousand, two cannot only put twice as many but ten thousand to flight; and if you multiply according to this arithmetic until you reach the twenty million Protestant Church members in this country, we can gain some estimate of what God intends that we should do.

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"For the past century or two we have been largely building up denominationalism, and now we have discovered the severe truth of the word of Jesus: 'He that saveth his life shall lose it, and he that loseth his life for My sake and the Gospel's shall find it.' That is the one text and suggests the one sermon for these thirty constituent denominations of the Federal Council and for all other Christian bodies.

"Meanwhile one of the most startling of modern discoveries is that we have been so sadly and thoughtlessly wasteful. We have wasted our mineral wealth, squandered our forests, and allowed the mighty forces of our streams to run out into an unneeding sea.

"Worse still, in the development of industry, and by social neglect, we have wretchedly wasted our human power and, as our new legislation witnesses, we have been criminally prodigal with human life itself. We have poisoned, neglected, maimed, and mangled by our inefficient speeding up, by our twelve-hour days and seven-day weeks. While we have wasted the forests that make the mines, we have also wasted by thousands our human brothers in the mines, have slaughtered and despoiled our women, and have consumed our babes beyond the count of Herod in our suffocating cities, while we had half a continent of fresh air. In our commercial development we have sacrificed innocent human

life upon its altar and have given over our little children to an industrial Moloch saying, with outstretched iron arms, 'Let little children come unto me, and forbid them not, for of such is the Kingdom of Mammon.' And if we followers of Christ are content to disavow the blame, let us remember that in the same breath in which the Master said that to neglect these little ones was to forget Himself, He also condemned men, in His most severe and solemn utterance, **for the things they did not do.**

"But these are not an intimation for the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions, and our religious enthusiasms, through sectarian divisions, denominational rivalries, and unrestrained caprice often deluding itself as a religious loyalty.

"If our effort for redemption had been given more fully to prevention, we should not now stand trembling, shame-faced, and bewildered before the results of our own social havoc. Our most serious profligacy has been the neglect to cultivate our ultimate power, the power of our religious enthusiasm and our spiritual impulse, because they were neither socially concentrated nor socially interpreted and applied.

"The first approach towards federation was the organization of Christian men and women in various voluntary organizations, upon particular interests which were obviously common to all the Churches. Thus there have arisen, during the past half century, a large number of interdenominational movements, the Young Men's Christian Association, the Young Women's Christian Association, the United Society of Christian Endeavor and various other young people's movements, the Brotherhood of Andrew and Philip and other similar bodies, the Laymen's Missionary Movement, the Student Volunteer Movement, the International Sunday-School Association, and other co-operative organizations.

"Another type of such movement is represented by the American Bible Society, the American Tract Society and similar societies whose chief distinctive common characteristic is that they are comprised within the realm of what are known as the Evangelical Churches.

"A still different type are the various temperance and other reform organizations, as well as a multitude of societies for social and philanthropic work which, while having a less intimate connection with the Churches, are almost entirely made up of officials and members of the Churches,



many of which either tacitly or explicitly regard these organizations as expressing the will of the Church.

"These movements and organizations, while each concerned with its own special interests, have, at points, found their work to be in common, and have, in their turn, entered into voluntary co-operation.

"Later on this general movement assumed a more official character through the Home Missions Boards, resulting ultimately in the Home Missions Council in 1908, the Missionary Education Movement for the common publication of missionary literature, and the Foreign Missions Conference of North America representing the Foreign Mission interests of the Churches. The Women's Boards of Missions have organized the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions. The Sunday-School Council of Evangelical Denominations also belongs in this category.

"The organizations which have been named do not complete the entire list, but are mentioned simply as indicating these forms of co-operative denominationalism. They are mainly voluntary movements, and those made up of official organizations are officially representative of those boards and not of the denominations themselves. Most of them are now in co-operation with each other in the Federal Council's Commission on Federated Movements.

"Meanwhile other Christian leaders, among whom should be mentioned William Earl Dodge and Dr. Philip Schaff, whose vision and interest comprehended the whole realm of Christian enterprise, organized the Evangelical Alliance, which while it was not an official organization, did, as a matter of fact, within a limited sphere, speak and act for the American Churches.

"The first meeting looking directly toward federation was held in New York in 1899. The presiding officer was William E. Dodge of the Evangelical Alliance and its administrative work was performed by Dr. Sanford who ultimately became the corresponding secretary and is now the honorary secretary of the Federal Council of the Churches of Christ in America. It authorized action that brought about, in Philadelphia, the next year, the National Federation of Churches, whose membership was composed of representatives of local Churches and federations. The Executive Committee of the meeting in 1899 sent forth an utterance propounding the question, 'May we not also look forward to a National Federation of all our Protestant Christian denominations, through their official heads, which shall utter a declaration of Christian unity and accomplish in good part the

fulfilment of the prayer of our Lord, "that they may all be one, that the world may believe that Thou didst send Me."

"At the annual meeting of the National Federation in Washington, in 1902, a Committee of Correspondence was authorized to request the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to a Conference to be held in 1905. This Conference, at Carnegie Hall, New York, adopted the constitution of the Federal Council of the Churches of Christ in America, which, after ratification by the constituent bodies in its fellowship, brought about the final and complete organization of the Federal Council at Philadelphia in 1908.

"The 1905 Conference elected Rev. William H. Roberts as permanent chairman, and the new federation was really more or less in existence during the period from 1905 to the final organization in 1908, through a permanent executive committee under the chairmanship of Dr. Roberts. Annual reports were published in 1906 and 1907, regarding not only the progress of organization but also the development of the federative movement in local communities and in the foreign field.

"Finally, 'the meeting of the first Federal Council of the Churches of Christ in America was opened in the Academy of Music in Philadelphia at 7:45 P. M., on Wednesday evening, December 2, the Rev. William Henry Roberts, permanent chairman of the Interchurch Conference of 1905 and the chairman of the Executive Committee, having charge of the Philadelphia meeting, being the presiding officer.'

"The distinctiveness of the Federal Council of the Churches of Christ in America lay in the fact that it was not, like the other movements, a voluntary interdenominational fellowship, but an officially and ecclesiastically organized body. This was the ideal clearly in view when the Interchurch Conference was called to convene at Carnegie Hall, New York, in November, 1905. The following is the preamble and the substance of the Plan of Federation adopted by that Conference:

#### THE CONSTITUTION OF THE FEDERAL COUNCIL.

##### PREAMBLE

"WHEREAS, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Interchurch Conference on Federation, as-

sembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

#### PLAN OF FEDERATION

"For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

"The object of this Federal Council shall be—

"I. To express the fellowship and catholic unity of the Christian Church.

"II. To bring the Christian bodies of America into united service for Christ and the world.

"III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

"IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

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"It is, therefore, the function of the Council not so much to do things as to get the denominational bodies and the interdenominational movements to do the work of the Churches in co-operation. Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance and point out the way.

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"The Federal Council meets quadrennially and consists of about four hundred qualified delegates officially elected by the various denominational assemblies or other constituted authorities. Its Executive Committee consists of about ninety

of these delegates and acts for the Council during the quadrennium between its sessions, holding regular meetings. The Executive Committee has an Administrative Committee, holding regular monthly meetings, which acts for the Executive Committee between its sessions. The national office and its executives, under the Administrative Committee, carry on the continuous work of the Council. The Council appropriately maintains an office in Washington, D. C., and has become an incorporated body under the laws of the District of Columbia.

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"The various fields of service are covered by Commissions. These are constituted, first by the appointment of members representing the constituent denominations, to which are added men and women who are regarded as experts in their respective fields.

"The Commission on Evangelism endeavors to stimulate the evangelistic spirit, to secure the organization of denominational commissions on evangelism, to co-ordinate the work of these commissions and thus to bring about a nation-wide spirit and movement of evangelism.

"The Commission on the Church and Social Service has formulated a statement of social objectives which has become almost a classic in the world of social endeavor. Denominational commissions have been organized and have been brought into co-operative action. This Commission has formed a connecting link between the Churches and the various social movements, thus increasing the social spirit among the Churches and infusing the social movements with the Christian spirit.

"The Commission on Temperance has brought its work into co-operation with the historical National Temperance Society and the two bodies now think and act as one. The immediate programme now in operation includes the agitation for prohibition during the war, a movement for the abolition of the use of liquor at college and university commencements, a workingman's fellowship among labor organizations, an advertising campaign in the labor papers, a movement among society women for the discontinuance of the use of liquor at social functions, and other similar movements. The Commission publishes five monthly temperance periodicals including one for workingmen and two for young people.

"The Commission on International Justice and Good-will was instrumental in securing the endowment by Mr. Carnegie of the Church Peace Union and the organization of the World Alliance for Promoting International Friendship

through the Churches. It has published hand-books, lesson courses and similar material for educating and organizing the sentiment of the Churches.

"The Commission on Christian Education faces a complex task because of the multitude of interdenominational bodies working in this department and it is endeavoring at the present moment to bring them into effective co-operation. Among the special matters with which the Commission is now dealing is that of the relation between religious instruction and the public school system. The Commission has published two series of lessons on international peace with a hand-book for the use of pastors and teachers.

"In the realm of home missions, the Home Missions Council is a co-operating body with the Federal Council. The Home Missions Council is made up of representatives of the denominational Home Mission Boards in the interests of effective distribution and the adequate care of home mission interests.

"The Commission on the Church and Country Life has up to the present time occupied itself mainly with surveys of rural Church conditions, the last one being in the state of Ohio bringing to light facts which are so startling that some improvement will surely issue as the result of survey.

"The Committee on Foreign Missions co-operates with the Conference of Foreign Mission Boards of North America. Its recent report to the quadrennial meeting of 1916 records a remarkable progress during the last decade in foreign fields which the Churches at home might well take as an example. If we were to go out into this realm, however, with the story of the Edinburgh Conference and the Panama Congress, we should have a book instead of an article.

"The Federal Council, from time to time, according to the call of the occasion, appoints special commissions, such as the Commission on Relations with Japan, whose work has been so noteworthy. This Commission has been enlarged to a Commission on Relations with the Orient. Other committees operating with perhaps less effectiveness up to the present time are those on ministerial relief and sustenance, on family life and religious rest day and a recent committee appointed by the Executive Committee to care especially for the interests of the Negro Churches and people.

"From time to time organizations are perfected to meet the needs of the hour, such as the committee on the celebration of the Protestant Reformation, the committee on various interests related to the war, the committee on Christian work in the Canal Zone, and various committees for the relief of Protestant Churches and missions in Europe and



the committee on war relief and the work of the Red Cross.

#### "4. Local Federation.

"The work of the present Commission on Inter-Church Federations grew largely out of the Men and Religion Movement, and has as its chairman and executive secretary the men who occupied the same positions in that movement. The so-called district system did not meet with adequate success because the various communities differ widely in their readiness for federation. The Commission is now approaching communities where the circumstances give promise of effective procedure. The ground is prepared in advance by adequate investigation and consultation. Federations in cities and towns of substantial size are not advised unless the Churches are ready to take the matter seriously to establish an office for the federation to raise a budget and employ a secretary. At the present time there are about twenty-five or thirty really effective federations. In the smaller towns where it is not possible to have administrative machinery, the Commission demands that the pastors and laymen shall give the federation the earnest and serious attention and service which it demands. Local correspondents are now being secured for every city and town in the country.

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"Progress, to be sure, is not necessarily indicated by statistics, and yet, perhaps they indicate something. Four years ago, the quadrennial reports constituted one moderate volume; the reports of the quadrennium just closed constitute six rather voluminous books. Especially since the beginning of the war, the relationships between the Churches of America and Europe have deepened and it is interesting to note that invitations have come to the Federal Council from Holland and France to send messengers and counsellors to help the Protestant Churches in these countries toward more intimate co-operative organization and action."\*

It is gratifying that the Federal Council has made such progress and the Association rejoices in it. In the remembrance of Stone in his union revival meeting and Campbell's inviting all Christians to the Lord's Supper, it has taken a long time for these things to come to pass, but no people rejoice in this more than the members of the Association for the Promotion of Christian Unity. It is the preparation for greater progress.

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\* *The Christian Union Quarterly*, July, 1917.



## CHAPTER VI.

### A UNITED VOICE FOR A UNITED CHURCH.

*The Church*—where is it? The Greek Orthodox says, "It is here with us;" the Roman Catholic says, "It is here with us;" some Anglicans say, "It is here with us;" and among some Protestant Communion it is said, "It is here with us;" and a great chorus, unharmonious because of the different accents, is shouting aloud that others are the sects and denominations, but not ourselves. Arrogance and pride are everywhere, and I look in vain for a Church whose spirit is meek and lowly like Jesus Christ our Lord. Long ago two men went into the Jerusalem Temple to pray, and still two men are standing praying. One is saying, "Lord, we thank Thee that we are not like the sects, running after the traditions and doctrines of men, but we are Thy true Church, without spot or blemish;" while the other is saying, "Lord, have mercy upon Thy divided Church and help us to forgive each other, for all have sinned and come short of Thy glory." Thus what Jesus described in the Jewish Church when He was here on earth has found place in His own Church, and the great chasms between many of the Churches are deeper than those between the races.

Consequently the condition of the Church today is not a subject over which one may become enthusiastic. Conditions were never so serious as they are now. We can only look into the future with thoughtful faces, not encouraged so much by what we see as by faith in Jesus Christ, who out of our own present rigid division will bring us, in His own time and by His own way, into a reconciliation that shall bear the fulfilment of His prayer for the unity of His flock, but I fear at the loss

of many, who cling to their denominational tenets as though these things were the essence of life.

The time has come when definite moves are to be made to cross these theological chasms, as long ago, by scientific and industrial skill, the Niagara River and other great chasms in nature have been spanned, so that multitudes comfortably pass from one side to the other. The two great forces for the perpetuation of denominational chasms are denominational literature and denominational schools. A Christian Chinaman pathetically asked a Christian American, "Are we to have these party organs and party institutions in Peking when we get stronger as you have in New York, Chicago and St. Louis?" What a heroic service it would be if all the religious papers in New York, Philadelphia, Cincinnati, Chicago and St. Louis would consolidate in their respective cities as the medium for the expression of the Christian thought and life of those cities, rather than being a voice of a party as each one now is! This has got to come some time if the chasms are ever spanned, just as all denominational schools have got to give away for the consolidation of all Christian schools in one locality or State, such as the consolidation of the colleges of every religious body in Kentucky or Central Kentucky, as the case may be, where the Christian education of the State centers by the side of the State university. Have the Disciples or Presbyterians or Episcopalians a copyright on certain spiritual interpretations that they are afraid some others may hear and adopt? Or are their interpretations of Christianity so infallible that it would be a sacrilege to have the interpretations of other Communion presented under the same roof? What a pitiable confusion! We call it education, but what bundlesome understandings we have when education is put out in these little two by four sectarian molds, while at the same time the State uni-

versities are hardly touching the Christian challenge. The time has come when there ought to be *Christian* education—neither sectarian nor secular, but distinctively *Christian*—which can only be attained by the approach from all angles to the truth of God. It cannot be true that associating with other Communion destroys the truth of another. It may destroy its narrowness and shame its sectarianism, but to its truth it gives vision and vitality.

Not only should there be a union of our Christian journals—making a Christian daily in each large city rather than a weekly—and Christian educational institutions by States and districts, thereby destroying sectarian party lines, but, if it be thought over at all, it must be regarded as one of the belated conditions of our present-day Christian activities that our various missionary boards are not so united that, to say the least, our missionaries would go to every foreign field with a joint ordination or joint consecration or joint installation, representing a united Protestantism. As said Bishop C. P. Anderson, "God never made Protestant Episcopalians—nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by less lovely names."\* For the Disciples to send their missionaries to the heathen, the Congregationalists theirs, the Presbyterians theirs, and so forth, as though they bear no kinship to each other, is a deadly injury to the religion of Jesus. The union of our Protestant forces alone in missionary work both at home and abroad would do more for the witnessing of Christ to the world than the annual addition of \$10,000,000,000 to our missionary treasuries. It is altogether possible for the Protestant Churches to take these

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\* From "The Manifestation of Unity," published by the Commission for a World Conference on Faith and Order, Robert H. Gardiner, Secretary. Gardiner, Maine.

steps in this decade. Such unity of work in saving a lost world is already overdue.

Isolation and exclusiveness are the characteristics of a denomination. A paper, a school, a few congregations and a convention, separate and distinct from other Christians, make a party. If you find something that is pushing you away from your fellow Christians, do not deceive yourself by thinking that that something is religion. It is religion that builds up brotherhood, it is the opposite that destroys it. Hence practising friendship with all who love our Lord as if your life depended on it is the most vital witness you can give concerning the evidences of Christianity and the opposite is sectarianism. I do not hesitate to say that organizations and doctrines are secondary things. They change with time and conditions. The Spirit of our Lord is primary. Fellowship with that Spirit is the only possibility for the permanent establishment of His Church, "which shall outshine even the golden glory of its dawn by the splendor of its eternal noon."

The Association for the Promotion of Christian Unity has attempted to make a modest contribution to Christian unity, furnishing a medium for a united voice for a united Church by the publication of *The Christian Union Quarterly*, which is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions, and it has been used by the leading Communion in all parts of the world. It keeps a standing list of the various organizations everywhere that have to do with the promotion of Christian unity. Likewise its regularly published bibliography of Christian unity includes books by Episcopalians, Presbyterians, Greek Orthodox, Roman Catholics, Congrega-

tionalists, Baptists, Unitarians, Lutherans and Disciples. Its contributed articles are from all Communion, and among them are some of the leading voices in the Christian world, so that every number of this journal goes forth pleading for reconciliation, sometimes in the language of an Episcopalian, at other times in the language of a Presbyterian, or a Methodist or a Baptist or a Congregationalist or of the Reformed Church or of a Friend or a Disciple and so on, but all are pleading for unity by the way of Christ.

Among some of the letters regarding *The Quarterly* that have come recently to the desk of the editor are the following:

Boyd Vincent, Bishop of Southern Ohio, Cincinnati, writes:

"I read with great interest *The Christian Union Quarterly* and feel constantly grateful for the good work it is doing."

S. J. Fujita, Judge, Yokohama, Japan, writes:

"Your valuable magazine, *The Quarterly*, comes to my hand regularly, and each time I read it with interest."

Archibald Fleming, Minister of St. Columba's Church (Church of Scotland), London, writes:

"Need I say that *The Quarterly* is one of the most interesting and hopeful publications that reach my hands. Perhaps its most helpful note is that of sanguine confidence in the future—a note distinctive of the trans-atlantic spiritual temperament, which is most useful to send echoing back to this old and undefeated, but rather weary land."

Wilbur F. Tillett, Professor in the Vanderbilt University School of Religion, Nashville, Tenn., writes:

"Among the forces and influences that are working to promote Christian unity among the Churches of Christ in America and throughout the world today, I do not know of any more welcome and pleasing to those who read it, and more worthy of commendation to those who have not as yet become acquainted with it, than *The Christian Union Quarterly*, published in Baltimore by the Association for the

Promotion of Christian Unity. Being an open forum for the free and frank discussion of all the phases, of the duties and difficulties, involved in the problem of modern Church union, it ought to appeal to a wide circle of churchmen, and especially to those who have caught the vision of the coming of the one world-wide Kingdom of the Divine-human Christ. In promoting Christian unity and endeavoring to bring together in greater love and fellowship of service the long severed branches of the Church of Christ, it follows the sane and wise method of seeking closer union through closer communion, and through a frank and brotherly interchange of opinion on all the points involved. The articles that have appeared in it since I became a reader of it have impressed me as being remarkably free from all sectarian narrowness and religious bigotry, although well-nigh all the religious denominations are represented among those who write for it. The editorials in particular breathe the spirit of Christian fraternity and are marked by a genuine and generous catholicity that cannot fail to commend themselves to all who are looking and praying for the greater unity of the Church of Christ in this generation."

R. Dykes Shaw, General Secretary of the General Presbyterian Alliance, Edinburgh, Scotland, writes :

"Your magazine seems to me to fill a unique place in being perfectly undenominational while appealing to all denominations on the subject which concerns them all—the recovery of their lost unity. I highly appreciate the catholic spirit which pervades it, and feel that it is worthy of a large circulation. The idea of the new department—the Christian Unity Pulpit—is an excellent one; some of the most important utterances on the different aspects of the question are at present being made by leading preachers whose sermons often pass comparatively unnoticed by the ordinary press."

Junius B. Remensnyder, Pastor of the St. James' Lutheran Church, New York City, writes :

"*The Christian Union Quarterly* seeks to promote the union of Christendom, not by visionary or radical means, but by judicious, wise and helpful methods. The spirit that breathes through its pages is not alone Christian, but churchly. Difficult as is the realization of its aim, it is an ideal which we should ever keep before us. And in doing this with such marked ability, wisdom and charity, *The Quarterly* fills an important place in the progress of the Kingdom of God."



Daniel S. Tuttle, Bishop of Missouri, St. Louis, writes:

"I am much pleased with the contents of *The Christian Union Quarterly*, especially for the kindly and Christian spirit of discussion exuding from all its pages. May God guide and bless you in your good work of faith and love in the line of seeking to advance the cause of Christian unity."

The Bishop of Carpentaria, Australia, writes:

"I receive *The Christian Union Quarterly* and am very glad to get it. I am sure it is doing good in keeping alive the desire for unity and in creating an atmosphere which will make reunion possible. I am also very much interested in the Commission on Faith and Order of the Protestant Episcopal Church. You in America seem to be working on the right line and making it possible for pride, prejudice and passion to be removed. Surely in some way the Holy Spirit will bring us all together as one of the results of the tribulation of these days. The problems of the future are so many and so vast and the importance of rebuilding our civilization on the basis of Christian Truth is so great, that one hopes and prays for such unity that the world may be forced to listen to the voice of the Church and believe that God sent His Son to save the world. How it will come about we may not know, but the sorrows and suffering will not have been in vain if one result is unity. May you have every blessing and the help and guidance of the Holy Spirit in all you are doing to make unity possible."

J. T. F. Farquhar, Rector of the Episcopal Church, Fochabers, Scotland, writes:

"*The Quarterly* comes to me with perfect regularity, and I should miss it greatly if it were to fail. Not only do I appreciate its articles in themselves, but also they are instructive to me in a pre-eminent fashion as coming from those who are aiming at the same end from the standpoint of a different hereditary environment."

Karl A. Mueller, Bishop of the Moravian Church, Watertown, Wis., writes:

"*The Quarterly* has served a most worthy cause in a notably efficient way and the numbers have been of unfailing interest to me. It promises to continue to represent and foster the longing for harmony and union, which lives

in the hearts of all believers in Jesus the Saviour of the world, whose atonement is the all-sufficient ground for union and of our eternal hope. May the Lord our God reward you by permitting you to rejoice with your fellow-believers in a glorious harvest, after you have been so faithfully and diligently active in sowing broadcast the heavenly seed of peace and union."

Raymond Vernimont, Priest of the Roman Catholic Church, Denton, Texas, writes:

"The editorial found in the last issue of *The Quarterly* has these words: 'The ideals for Christian unity must become the ideals of the masses.' God bless those words! All our discussions about unity do not reach the masses, and if they did they would not be understood. Plain, clear language is needed. How wonderfully plain Jesus spoke! Too many are filled with vanity when they speak or write. Unity in God's Church is needed if the Gospel is to have power in the future. Unity is needed if future wars are to be prevented. Your words are true—'Had the Church been united and lived up to the standard of her Lord, this war would never have been.' Kings, etc., must be made humble. Christians must bow their proud heads under the yoke of Christ. There is no salvation for this world except in a fervent united Christianity."

Allan B. Philputt, Minister of the Central Christian Church, Indianapolis, Ind., writes:

"*The Quarterly* is a highly respectable and a thoroughly readable magazine. It is just such a publication as we are all proud to have sent out to the religious world. It also, and perhaps this is of more value to us, brings to our attention the truly loyal and catholic spirit of representatives of other Communion in the matters of faith and union."

Another service of the Association is calling attention to the practicability of all pulpits—Greek Orthodox, Roman Catholic, Anglican and Protestant—preaching on Pentecost Sunday on Christian unity. Each year marks an increase in the number doing this. On the first Christian Pentecost "they were all together in one place"; in these times of a rigidly divided Church, Pentecost expresses the yearning for "the unity of the Spirit in the

bond of peace" \* \* \* "till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

The Association also advises the holding of conferences in all places where there are different religious bodies with the purpose of closer co-operation, if not organic unity. Take up the task seriously, earnestly and reverently. Let the call of the times have priority over the traditions of the past; pray together either by prayer-book or voluntary prayer, and pray for each other irrespective of denominational barriers; confer together, emphasizing the agreements above the disagreements, and state at first hand what each stands for; work together for the salvation of a lost world, always keeping in mind that the one God so loved us all—the whole world—"that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life"; remember that the division in the Church is the finest piece of satanic work that has ever been done to prevent the world's believing on Jesus, and it has succeeded right well; be ashamed that the Church in your neighborhood, your village, your town or your city is divided by sectarian barriers and make it a matter of personal concern to work for its unity. If your approaches fail, try again; try a thousand times; no effort will be in vain, for whether scientifically and spiritually considered, Christian unity must come.

Before any marked changes can come for the unity of Christendom there must come a change of ideals. For several centuries the thinking tools of the Church have been forged in the workshops of division, and consequently adapted to divisive conditions. The time has come when we need a new set of thinking tools, and these must

be adapted to a united Church. We must learn to think in the terms of unity.

There is no longer a likelihood of the rise of any great divisions in Christendom, such as characterized the past centuries. The tendency now is rather toward the unifying of many of these divisions that belong to one family, such as the various branches of the Methodist Church into one body, the Presbyterian divisions into one body, and so forth. We are looking for unity to come by piecemeal, a union of local Churches, a union of smaller bodies, a union of missionary effort, and a dozen ways that heretofore have been blocked are now open for advance into such co-operation as must eventually culminate in union. Certainly we would not want to think that the various denominations are to continue without diverting to the right or to the left, with all their denominational machinery, denominational schools, denominational press, and denominational boards of all sorts, each contending as though it were the only expression of Christianity in the world. If this condition is continued through the next century as it has in the past century, then God pity us and save us from a world catastrophe, to which the present war shall be but a nursery game.

Nothing is so significant in the present war as a reminder to all Christians of the weakness of the Church. The Church can hardly be found on the map of the world. It is of no more consequence in chastening the wrongdoers and bringing peace than if it did not exist. The Pope's proposals, with all the prestige of his great office, passed with little more than a polite bow, really creating no more interest than if it had come from the Sultan as the spokesman of the Mohammedan religion. What a plight the whole Church is in, some stumbling into one alley, some into another, but no great voice calling the nations to judgment other than the booming of cannon and

the charge of musketry! Once Jesus said that the rocks would cry out if there were no human voices. Is that the meaning of these times. Certainly the condition of today challenges us to sober thinking.

Whatever service the various denominations may have rendered in the past in their contention for certain truth or truths—and no one of them is without credit—yet those are now largely antiquated issues, either established, proving the justice of their contention; or modified to a larger adjustment, indicating the need of restatement. But the issue facing us today is of a different character than that which faced our forebears. It is dealing (1) with Christianity as a whole—no longer in parts, (2) with a spirituality based upon righteousness—no longer tied up with definitions, and (3) with combating the gigantic forces of evil, which we are beginning to see can be met only by a united Church.

New mental routes, which were absolutely unknown a few years ago, are being followed by the scientists to the rejection of the old. Has this no suggestion for us, who are students of religious problems? Is it not true that old methods in every other department of thought are giving way to the new? Said Canon George William Douglas:

“I contend that by His own words and actions our Lord indicated that, whatever His Church's primitive constitution might be, it was bound to change. Indeed, I think it may be fairly concluded that the more primitive this or that form of the Church's constitution may be, so much the more probable, both scientifically and spiritually, that from time to time such form must be reconstituted; that any form of polity—primitive, mediæval, of the Reformation period, or of today—is *ipso facto* destined to be transformed. \* \* \* \* Therefore, for either Catholics or Protestants to endeavor to stick to an ancient form of constitution for the simple reason that it is the primitive form is unsound, not alone from the stand-

point of biology and history, but also because in spiritual practise the older a form is the likelier it is that it must be reconstituted if its vitality is to be preserved."\*

Our ideals for unity must lead us out of the rubbish and slavery of sectarianism until we shall think in the terms of a united Christendom. We are in the laboratory period, and to find results we must use the laboratory methods. Experiments such as that at Kikuyu in 1913 must be multiplied. To get away from what we are to what we ought to be is the task before us, and the transfer will not be easy or without protests.

The World Conference on Faith and Order will not legislate. In this preparatory period an opportunity is furnished for a practical survey of the field, the awakening of interest and quickening of the ideals for unity. Of the Conference itself, whenever and wherever it may be held, are matters of uncertainty, but when it is held, the benefits must exceed those of any conference ever held in the history of the Church, for there has never been held in the Church a conference on unity that has the unselfish and sympathetic interest of so many Christians. As said an American bishop, "We will go in this Conference as Episcopalians, Roman Catholics, Presbyterians, Baptists, Methodists, Disciples and so forth, but only God knows how we will come out." All the thinking relative to the World Conference is a definite contribution to our ideals for unity.

That there are difficulties in the way is no question. It would not be a problem if there were no difficulties. Neither would the challenge be in proportion to the greatness of man if the difficulties were not great, but great as they are, they are not impossible. They will not be removed by criticizing history, trying to prove that one

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\* *The Constructive Quarterly*, March, 1918.



side is right and the other is wrong; nor by setting up a standard, calling to all to come over to us and excluding those who do not see as we do. The whole Church is in error. No one of us can throw stones at the other. We could not have been in this plight of a multitude of divisions if we had not lost the path in which Christ walks. When we find our common guilt, we will repent of our common sin and find power to do the will of Christ. Of the need of awakening to our errors B. H. Streeter, Dean in Queen's College, Oxford, said:

"A century ago we were all eyes for the errors of every religious body but our own; today we are recognizing the truth in one another's positions; but there is one more stage, and that is for each to awaken to the *errors* in his *own* views—that is the hardest stage of all. 'As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred,' says the XIXth Article, with admirable complacency, 'so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.' And is it likely that the Church of England is wholly right, that the Presbyterians have made no mistake, that the Congregationalists have avoided every error? No. Different religious bodies stand for different aspects of the truth, but they also stand for different aspects of error. Get rid of the errors, and the different aspects of truth will fit into one another like the different parts of a picture puzzle. The magnitude of truth, no doubt, is such that it is impossible for any one man, or perhaps even for any one community, to grasp it whole; but this is not what keeps us apart; at bottom what separates us is our manifold misconception of truth. Men say it is their principles that keep them apart; they forget the possibility that principles may need revision."\*

Self-examination beneath the Cross is our challenge. Alexander Campbell said:

"No mortal need fancy that he shall have the honor of devising either the plan of uniting Christians into one holy band of zealous co-operation, or of converting Jews and Gentiles to the faith that Jesus is that seed in whom all the families of the earth are yet to be blessed. The plan is Divine.

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\* Restatement and Reunion by B. H. Streeter.

It is ordained by God; and, better still, it is already revealed. Is any one impatient to hear it? Let him again read the intercessions of the Lord Messiah in the seventeenth chapter of John. Let him then examine the two following propositions, and say whether these do not express Heaven's own scheme of augmenting and conservating the body of Christ. Nothing is essential to the conversion of the world but the union and co-operation of Christians. Nothing is essential to the union of Christians but the Apostles' teaching or testimony. Or does he choose to express the plan of the Self-Existent in other words? Then he may change the order, and say—The testimony of the Apostles is the only and all-sufficient means of uniting all Christians. The union of Christians with the Apostles' testimony is all-sufficient and alone sufficient to the conversion of the world. Neither truth alone nor union alone is sufficient to subdue the unbelieving nations; but truth and union combined are omnipotent. They are omnipotent, for God is in them and with them, and has consecrated and blessed them for this very purpose.”†

Christian unity must surely come. Said the apostle, “till we all attain unto the unity of the faith.” The quickening of our ideals for unity will hasten the day. There remain three facts to be emphasized:

The first fact is that a divided Church is wrong, absolutely wrong. The Apostle Paul condemned division in the Corinthian Church, saying, “Each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?” Nevertheless the modern Church has duplicated with pride and arrogance this condition with a marvelous degree of multiplication, so that in 10,000 cities around the globe, and especially here in America, each believer in Jesus says, “I am a Roman Catholic; I am a Lutheran; I am an Episcopalian; I am a Baptist; I am a Presbyterian; I am a Methodist; I am a Congregationalist; I am a Christian; I am a Disciple of Christ, etc.,” being a violation of the apostolic admonition as clearly as stealing is a violation of the eighth Commandment.

The second fact is that Christian unity must come by the way of Christ and Christ alone. Its basis must be found not in ordinances, systems or theologies, but in religion, and the only voice on the religious basis is the voice of Jesus Christ, Whose we are and Whom we all stumblingly serve.

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† Christian System by Alexander Campbell.

The third fact is that Jesus Christ prayed for the unity of His followers. He said, "Father . . . I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me." In this passage is contained both the basis and purpose of this unity, which is sustained by both reason and experience.


When shall the barriers come down? Or when shall we ever grow taller than the barriers? Shall the Church's conservatism forever smother Christianity's revolutionary programme? Among us stands Jesus to Whom many of us are asking, "What are these wounds between Thine arms?" To us He is already saying, "Those with which I was wounded in the house of my friends."

My sin, the sin of my brethren of all Communions—Roman Catholic and Protestant—is against Jesus. My only hope for love among the followers of Jesus is that some of us are already saying with the Psalmist:

"Against Thee, Thee only have I sinned,  
And done that which is evil in Thy sight."

Therefore, let no man glory in his denomination; that is sectarianism; but let all men glory in Christ and practise brotherhood with men; that is Christianity.

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 Contributions for the expenses of the Association may be sent to The Association for the Promotion of Christian Unity, Seminary House, 504 North Fulton Avenue, Baltimore, Md. Membership in the Association is open to persons in all Communions. The annual dues are not less than \$2.50; it may exceed this to any amount according to the wish of the sender.

Bequests for the cause of Christian unity may be made to "The Association for the Promotion of Christian Unity, Incorporated, Baltimore, Md."

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## OTHER BOOKS DEALING DIRECTLY AND INDIRECTLY WITH CHRISTIAN UNITY BY THE SAME EDITOR.

**GOD AND ME.** A devotional manual. 12mo. 48 pages. Boards. 35 cents. Translated into Hindi, Spanish and Japanese.

*The Standard*, Chicago, says: "An exquisite booklet. A veritable casket of jewels. These counsels to Christians, on duty privilege and relations of social and religious life are unique. A worthy *vade mecum* for every believer."

*Bishop John H. Vincent*, D.D., LL.D., Chautauqua, N. Y., says: "Every morning I read a page or two of 'God and Me,' which has been especially comforting. Such books serve as a taste of the water of life from the cups that good people hand me."

**MY BROTHER AND I.** A brief manual of the principles that make for a wider brotherhood with all mankind. 12mo. 67 pages. Boards. 35 cents.

*Rev. W. T. Manning*, D.D., Rector Trinity Church, New York, says: "I am impressed both by the wisdom of its counsel and the beauty of its spirit."

*Rev. Oliver Huckel*, D.D., Minister Associate Congregational Church, Baltimore, says: "It is a *mulum in parvo*—so much rich spiritual truth and so much sanctified common sense in its all too few pages. It is of the flavor of a spiritual classic."

**THE MESSAGE OF THE DISCIPLES FOR THE UNION OF THE CHURCH.** 12mo. 212 pages. (Yale Lectures.) \$1.00.

*Rev. Alexander Whyte*, D.D., LL.D., Edinburgh, Scotland, says: "It is a brilliant irenicism."

*Principal A. E. Garvie*, D.D., University of London, says: "I believe it is only on the lines suggested in these Lectures that Christian union can be attained."

*Rev. Junius B. Remensnyder*, D.D., LL.D., Former President of the General Synod of the Evangelical Lutheran Church, New York, says: "its basis is the only possible way for reunion, and Dr. Ainslie approaches the great question with the intellect of a thinker, the sympathy of a church historian and the spirit of true Christian charity."

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